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Glimpses from Satyarth Prakash

Maharshi Dayananda Saraswati

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By D. N. Vasudev

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पुस्तक संख्या.....AS.294.552 V44G:2
पञ्जिका संख्या.....

पुस्तक पर सर्व प्रकार की निशानियां लगाना वर्जित है। कोई सज्जन पन्द्रह दिन से अधिक देर तक पुस्तक अपने पास नहीं रख सकते। अधिक देर तक रखने के लिये पुनः आज्ञा प्राप्त करनी चाहिये।
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कृपया पुस्तक के ऊपर कोई निशान आदि न लगायें।

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वर्ग संख्या AS 294.552 V44G आगत संख्या 70269

पुस्तक - वितरण की तिथि नीचे अंकित है

इस तिथि सहित 35वें दिन तक यह पुस्तक

लय में वापिस आ जानी चाहिए । अन्यथा 10

प्रतिदिन के हिसाब से विलम्ब - दण्ड लगेगा ।

First Edition

May 1979

स्टाक प्रमाणीकरण ११६४-११६५

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from

Satyarth Prakash

o o o

By

D. N. Vasudev

Bhagwan Bhawan, Guru Nanakpura (Model Town)

PHAGWARA (Punjab.)

Published by

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A word about this book

The Satyarath Prakash which was written by the founder of Arya Samaj Maharishi Swami Dayanand Saraswati in 1879 enjoys the same status and importance as a book like Bible among the Christions. It is ordinarily very difficult for a lay man to understand Vedas. Maharishi Dayanand did yeoman service for the cause of religion by writing Satyarath Prakash as it contains in a way summary of what has been written in the Vedas. Since this great book was written in Hindi even ordinary people can follow the teachings of Vedas through Satyarath Prakash. It was for this reason that the Arya Samaj has been trying to popularise Satyarath Prakash through different languages of our country. So far it has been published in a number of Indian and foreign languages But as Satyarath Prakash deals with almost every aspect of human existence, it has become quite a bulky book. There was a definite need for a book which should give different teachings of Satyarath Prakash in a an abridged form without disturbing in any way the fundamentals of this book. This could be done only by one who has throughly studied the life and teachings of Maharishi Dayanand Saraswati. It is a matter of great pleasure that in Shri D. N. Vasudev we have found a true disciple Of Maharishi Dayananda. Shri Vasudev by his tireless efforts and deep study

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of Satyarath Prakash has given us this book which I am glad to say that the Arya Pratinidhi Sabha Punjab is presenting to the Aryan world in this Centenary year of Satyarath Prakash. It will now be possible for those who do not know Hindi but can understand English to follow the teachings of Maharishi Dayanand Saraswati. I would like to express my grateful thanks to Shri D. N. Vasudev for the efforts that he has made in writing this book. I hope it will enjoy full patronage of all those seekers of truth who want some enlightenment on the various problems that arise from time to time in their lives. Satyarath Prakash is a complete answer to those problems.

Virendra
President,
Arya Pratinidhi Sabha, Punjab.

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Foreword by the Author

Many of the readers may be aware, especially the followers of the Arya Samaj, that the Satyaratha Prakash was written by the great reformer Swami Dayanand Saraswati (1825-1883). It is rightly called the Light of Truth. The book deals with different aspects of Vedic religion and social matters; this would be evident from the table of contents. It is suggested that the Chapters be read in the following order : II, X, IV, V, VI, III, VII, VIII, X and I.

The Satyaratha Prakash is in Hindi, profusely interspersed with Sanskrit quotations and verses from Manusmriti, the Vedas and the Upanishads. The book, therefore, makes a tough reading as a whole. In order that the teachings and religious beliefs as expounded by the great Reformer be easily understood and followed by his admirers, I have reproduced his noteworthy tenets and doctrines—based as these are on the four Vedas,— in simple, easily understandable English, in the present booklet entitled as 'Glimpses from Satyaratha Prakash.' The easy and plain treatment will, it is hoped, stimulate the intrest of many readers, who on account of tough language in the original, and extreme 'busyness' of their life might feel disinclined to go through the original book for adquate light and guidance.

In the following few pages, I have dealt with the first 10 chapters only of the Satyartha Prakash. The remaining 4 chapters treat of different sub-religions, like Jainism, Budhism, and with Christi-

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anity and Mohammedanism. Different Purans and Bhagvat have also received Swamiji's attention. Where the futility of idol worship has been explained, atheism or Godlessness has been condemned unsparingly. All these are controversial matters, likely to confuse many readers; and, therefore, I have refrained from dealing with them in my book.

In the end have been published in English the 'Beliefs and Disbeliefs' of the great reformer. These are in fact the extract of the various themes explained in extenso in the Satyaratha Prakash. These are followed by the ten Principles; these are the elixir of the Swamiji's teachings, and are recited daily in every Arya Samaj.

My thanks are due to the Arya Pratinidhi Sabha, Panjab for bringing out the book in the midst of scarcity of paper, and also to its tireless President Shri Virendra, M. A. who has dedicated his life to the cause of the Arya Samaj.

Sugar Factory.
PHAGWARA.

Dwaraka Nath Vasudeva
B. A., LL. B.

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Preface to Satyaratha Prakash

by

Dayanand Saraswati

My Satyaratha Prakash consists of two parts. The first part consists of 10 chapters and the second part of 4 chapters. My purpose in writing the book is to preach truth as truth, and expose untruth as untruth–viz. to call a spade a spade,--or to describe a thing in true colour. A man of bias or partiality will paint untruth as truth, and vice versa. It is the fate of every truth to be the object of ridicule when it is first proclaimed. It, therefore, behoves competent and scholarly persons to sort out truth and falsehood in writing and in speech; and then leave it to the individuals to decide what is good for them. To portray truth as such requires no mean courage. That which is right is right under all circumstances. By repeating this truth in my book, I have never intended to hurt the feelings of an individual or a religious body or a religious sect, but have constantly kept in view the good and welfare of such persons.

I lay great emphasis on truth. 'It is the very Truth by which the mother earth is sustained or supported.'× The path of the Vedas is the path of truth. I submit only to those principles which in all the three times (past, present and future) have been equally acceptable to all. I am not at all anxious to give any new twist, or to start a

× सत्येनोत्तभिता भूमिः

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new sect; but my ambition is to believe and make others believe, in whatever is truth, and to discard and make others discard whatever is untruth.

In my view, persons of light and learning of different religions and sects should sit together, sort out their points of agreement, and thereby accept and formulate rules of common welfare. This procedure will rule out chances of religious disputes and friction amongst such pessons, and also amongst their followers, who play the sedulous ape to their leaders.

Instructions and acts of piety seem burdensome at the start, but have a nectarial ending. The stream of my thought that has been running in this volume is that ultimate victory is of truth; that come hell or high water, great men do not deviate from the path of truth or rectitude.

Chapter XII relates to Charvaks, Baudhs and Jains, all of whom almost deny the existence of God. Chapter XIII relates to Christianity and their scripture – the Bible, and Chapter XIV to Mohammedanism and the Koran.

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CHAPTER — I

Names of God

ओ३म् is the most excellent name of God. It is recognized as such in the Vedas; 'the goal which all the Vedas proclaim, which all penances declare and desiring which persons lead the life of Brahamcharya — I tell it to thee in brief — It is Om' (Kathopanishad.)

ओ३म् is His exclusive name, for where in the Vedas this syllable is mentioned, it means nothing else but Great God. For the purpose of Jap जाप, the syllable ॐ is to be repeated and no other qualitative name of God.

Parmatman (God) has innumerable names. These are as numerous as his qualities in the Vedas. A few of these are as under:— (i) अग्निः it describes his quality of self-effulgence. Therefore, Parmatman is called अग्नि also. (ii) मनुः it describes His quality of being personification of higher knowledge: (iii) रुद्र it describes His quality of punishing the evil-doers. Some other descriptive names of God are : प्राण, परमेश्वर, विराट्, हिरण्यगर्भ, सविता, वसु, नारायण, राहू, केतु, ब्रह्मा, श्रीः, शंकर-कवि-लक्ष्मी-देव, देवी etc. All the numerous names are meaningful, and describe God's endless qualities and His divine actions.

In the Vedas, अग्नि, पृथ्वी, जल, माता, अन्न etc. sometimes refer to God; at other times, these refer to material objects like fire, earth, water, mother and food, etc. All this can be known with reference to the context.

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God is positive सगुण when we say He is just, merciful, eternal, all knowing, all beautitude, conscious, almighty. He is negative निर्गुण when we say, He does not perish (imperishable), He does not fear (fearless), He is not change (unchangeable), He is not begotten (unbegotten) and He is withot form (formless). Therefore, God is both positive and negative.

Anything is सगुण because of its inherent qualities; the same thing is निर्गुण. because that lacks the inherent qualities of other objects. Atma (soul) is सगुण with reference to its inherent qualities (of सत्, चित्,इच्छा,द्वेष etc); but Atma (soul) is निर्गुण, as it has not the inherent qualities of जड़ objects.

The efficacy of repeating ओ३म् is succinctly stated in the Kathopanishad. 'The support of OM is the best; this support is the supreme. Having this support one is worshipped in the world of Brahman.' The Gita also states the same : 'meditating on OM' the one-worded form of the Brahman, and thinking of Me, who gives up his body, he reaches a superlative state.'×

According to the writings of ancient Rishis of great scholarship,all auspicious beginnings are made with the word ओ३म् e. g. ओ३म् खं ब्रह्म पुनातु सर्वत्र, also with अथ e. g. अथ सत्यार्थ प्रकाश; or अथ पञ्चमोऽध्याय Brahma-Vadinah start their sacrifices, penance and other scriptual actions first uttering the word OM (Gita XVII-24).

We should sing praises and offer prayers and seek nearness to the highly virtuous alone. He alone

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is virtuous who excels the common run of people in qualities, benevolent actions, and in inborn nature. And He who far surpasses the virtuous in these attributes is called Parmeshwara or God. He is unequalled, and without a peer. He is all pervading. He pervades in respect of time. He pervades all space. He fills all quarters, and all overhead and down below. It, therefore, behoves human beings to extol the God Almighty alone, to pray to Him alone and seek his blessedness The primeval rishis viz. Brahma, Vishnu and Shiva, the epic heroes Rama and Krishna and all the ancient seers and men of spiritual knowledge have with unfailing faith worshipped the Almighty and none else.

Prayer for peace : in the Vedic prayer for peace, the word Shanti शान्ति is repeated thrice. The object is to keep off the three kinds of ills that afflict mankind. Firstly, the ills of harmfulness on account of want of knowledge, attachment to worldly objects, malice, ignorance and fevers; these are known as Adhyatmik misfortunes. Secondly, the ills from enemies, beasts of prey, serpents and similar crawling creaturers; these are known as Adhibhautik misfortunes. Thirdly, the ills from excessive rains, want of rains, unbearable colds, restlessness of mind and the senses, these are known as Adhidaivik misfortunes.

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CHAPTER—II

The Three Gurus

According to the Vedic teachings a child grows into a wise and scholarly person, if the mother, father and the teacher are all worthy instructors. It is indeed a lucky family which is headed by truly religious, watchful and well-equipped parents. The mother stands supreme in nursing the child, in showering affections and in imparting beneficial advice to her offspring, even from its tender infancy till it has completed its education. Its education should be entrusted to a meritorious and estimable teacher in the beginning of its ninth year. Undue indulgence should not be shown to the child during the period of his instruction; then alone will the ward develop into a well disciplined intellectual.

Parent's duty towards their children

The mother should give wholesome advice to her child so that he keeps aloof from bad company, that he grows into a youngman of discipline and pleasing manners. When it beings to speak, it should be taught to speak sweet and agreeable words : how to address his parents and other relations, the person in legal authority and the learned, and how to conduct himself in their company. In short, social development should go hand in hand with intellectual development, so that the young stands deep in the affections of his kith and kin and stands high in the estimation of the society. The parents should take pains to see that their children have control over their sense organs, acquire a zest for

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education and move in the company of the good are truth ful, courageous and full of patience. At the impressionable age, the child should learn by heart some holy verses so that it comes to understand the existence of God and of His ways. A deferential attitude to the preceptor is a prerequisite of learning. Almost a similar attitude should be towards his sisters, brothers and servants. In a word the child should be a model of good behaviour. He should not be allowed to fall a prey to superstitions, irreligious and hypo-critical practices.

It is necessary to remember that during pregnancy the mother should have wholesome nutritious diet consisting chiefly of ghee, milk, sugar,– the *satvik* ingredients. The use of drugs or liquors, stale and stinking eatables snould be avoided. Clean water should be given. All these precautions would nourish the child in the foetus.

A child should be made to understand by his parents the necessity of conserving semen. Preservation of the generative fluid means the blessings of radiant health, sharp intellect, physical strength and the virtues of courage and forbearauce. All these are the sources of happiness in this world. The ways to preserve the vital fluid are : not listening to immoral stories, shunning bad company, never to indulge in lascivious thoughts, avolding the sight of indecent objects and of young ladies with an eye of lust, and aversion for lonesome life. The positive means are, devotion to studies, healthy pursuits and balanced talk.

The parents and preceptors should also rub-in their children to make it a habit to keep their

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word, to avoid hypocrisy and double-talk, to express gratitude for any kindness received, to avoid anger, hostility and bitterness in conservation, to be of peaceable frame of mind, to respect the elders and show due deference, to accept virtue and discard vice, to serve his teacher and parents in a befitting manner, to eat a little less than the demands of appetite, to shun the use of narotics that *bedevil* the mind and intellect, for when the wine is in the wit is out. A child should be taught to be above superstitions, lies and little-tattle. He should not be arrogant, for arrogance is destructive of wealth and charm. A child should be taught to speak no evil, to believe in the virtue of truth and to give out truth. He should be taught to live plainly and think highly.

The parent and teacher should study the urges and aspirations of the learner and direct the latter's energies to constructive channels. Learning is a mightly important business, something that should not be trifled with. The ultimate object of all education should be building of character; improving discipline and inculcating faith in the dignity of labour.

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CHAPTER—III

Education and Instruction

It is the primary duty of father, mother and the teacher to impart the right type of education to their child so that in the fulness of time it may develop into an object of family adoration, and be an ornament to the society and the community at large. The ornaments made out of gold, silver or of other valuable metals, or from peerless pearls tend to make the wearer sensuous, ease-loving and arrogant. These ornaments are liable to stealing or damage, or the wearer thereof may suffer injury or even meet with death at the hands of a miscreant. But no such liability attaches to a well-brought-up child. While a king is honoured and worshipped in his own territory, a man of learning is universally respected.

According to the Vedic injunctions, boys and girls should be admitted to boy schools & girl schools respectively on completion of their eighth year, and after doing the Upnayan[1] ceremony of Dwijas Children (both sons & daughters). The teachers must be men of requisite learning and possessed of spiritual learnings and excellent character as to be models for the learners. The schools should be situated at some distance from the hurly-burly of urban life for a peaceful devotion to studies. Rural surroundings as in the Gurukul or in the Vishwa-bharati are most

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[1] Initiation into student life of which the outward symbol is the sacred thread.

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conductive for learning. All children, whatever their family status should be accorded equal treatment in the matter of diet, dress and lodging They should be advised to live a life of austerity and fraternity. The learners should regard their instructors as parents, and the teacher should have solicitude for their wards as for their own children. The State should make it obligatory on the part of all parents even on pain of penalty that no children should be allowed to idle away their time at home after attaining the age of eight. This should apply to childern of all Varnas, be they Brahmnas, Kashtriyas, Vaishayas and Shudras Education and learning are not the close preserve of any Varna or gender. If a section of people remain illiterate, others would trade upon their ignorance and exploit them in various ways There should be emphasis not only on general or special education, but also on right religion, for spritual upliftment must go hand in hand with mundane advancement to complete a child's personality. Evil company, use of drinks, child marriage, absence of celibacy and gluttony are obstacles in the path of learning. But these are not insurmountable.

It is foolish to suggest that Shudras and women are prohibited from the study of the Vedas It is clearly stated in the Yajurveda (Y-26,2) that He has revealed the Vedas for all, whether they be Brahmanas, Kashatriyas, Vaishyas, Shudras, and women, and even for the lowest human beings. There is also a Vedic text runnning thus इदं मंत्रं पत्नी पठेत meaning thereby that this mantra should be read by the wife during Yajna. It does not need much commonsense to appreciate that a woman

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cannot recite a Mantra unless she can correctly read or understand it. In short, all of them are entitled to the study of the Vedas or to hearing of their recital. Does not God want to do good to women and the low caste by conferring upon them the gift of the studies of scriptures? If so, God would be held guilty of partiality. As the Sun, the Moon, the Fire, the Air, the Water and the foodgrains etc have been created by Him for the benefit of all, so are the Vedas revealed for the good and welfare of all persons including women. Gargi was well versed in the Shastras. Women were also proficient in the skill of war. Kaikeya the mother of Bharat of the Ramayan fought bravely by the side of her husband Dashratha. Generally speaking, a woman must be well up in grammar, study of scriptures, medical sciences, arithmetic and handicrafts. A well read and watchful woman is a boon to her children to guide them as to how to get along in life.

Satyarath Prakash makes mention of three categories of Brahmacharis. Firstly, those who remain unmarried till the age of 24; secondly, those who remain unmarried till the age of 36, and thirdly those remaining celibates till the age of 48. Life-long celibacy is not prohibited; but is a tough task and only a person of subdued passions and of the calibre of Swami Dayananda Saraswati is capable of this enduring feat A Brahmchari must have superlative qualities. He must be free from ill-will and arrogance, of soft speech and good disposition, believer in truth and non-violence in righful effort and averse to *tamas bhojan*. He must keep his body clean, and possess restrained mind, right understanding and pursue learning with a passion. It is

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said that a taintless Brahmchari till the age of 48 can have a span of life much above 100 years, free from all bodily ailments, and he acquires the competency to achieve Moksh. But absence of ambition is not desirable; for without ambition and an objective in view no achievement is possible in any sphere, temporal or spiritual. The society will then stagnate and the wheel of progress come to standstill.

It is the duty of parents and of the teacher to instruct their wards in Gayatri Mantra, Sandhya-upasana and in Havan. It is necessary to know the meanings of their verses and gradually to learn these by heart. Gayatri Mantra[1] is known as Guru-mantra also. It is reproduced here with its meanings. Sandhya-upasana should be done in quiet contemplation just at the time of sunrise and sunset. One should hold the body steady, the head and the neck fixedly in a vertical straight line, not looking around oneself, and fixing the eyes on the tip of one's nose, keeping a peaceful frame of mind, fixing one's mental vision on God. No rigid rule can be laid down for the duration of the Sandhya-Upasana. It all depends upon the person's circumstances But an effort should be made to devote

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[1] ओ३म् भूर्भुवः स्वः। तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

हे रक्षक ! प्राण प्यारे। दुःखों को दूर करने वाले ! सुखों को देने वाले ! मैं तेरे इस दिव्य सुन्दर चमकते रूप का ध्यान करता हूँ। जो आनन्द को देने वाला है और पाप का नाश करने वाला है। हे नाथ ! मेरे कर्म और बुद्धि को अपनी तरफ ले चलो ॥

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about an hour daily for spiritual purification of the self. Sandhya is also known as Brahmayagya.

Performance of Havan (Yajna) has also been enjoined on all. Routine timings are in the morning just after sunrise; and in the evening just before sunset. The utility value of a Yajna is immense. Clean air and clean water are essential for a healthy and happy life, When the Samagri is burnt in fire, the ingredients of samagri break up into invisible particles and cleanse the atmosphere and water over large strata. A havan performed on a large scale according to Vedic rites brings rain; and food results from rain. The phenomenon may scientifically be explained thus, The chemical effect of ingredients of the Samagri (specially prepared for such Yajnas) when subjected to fire is the cloud formation and consequent rain. To clarify the phenomenon further; the vertical columns of hot air raised on exteusive scale for somedays by pouring large quantities of ghee over the sacrificial fire come in contact with the cooler air in the sky and cause what is known as 'seeding of clouds.' Havan is known as Devayajna also. As Sandhya is conductive to personal welfare, a havan advances general welfare.

Dharma is that which upholds, sustains and supports a person in life. It need not mean observances or the performance of complex rituals. Dharma is the only thing that distinguishes a man from a beast. The Vedas, the Smrities, the conduct of saintly souls and action which brings satisfaction to heart,–these are said to be the direct criteria of Dharma. The Vedas are known as Shrutis, and Dharma shastras as Smrities.

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If your mind is troubled as to what is right or wrong, follow the example of gentle and pious people in regard to those matters. This is the rule and this is teaching.

There is always some difficulty in the selection of religious books of the right type for close study. A host of such books are in the market, and only discerning people can choose the right stuff, Readers should make it a rule to read and study books written by our ancient Rishis. They were learned and experienced and had attained spiritnal heights. Books written by men of great abilities are positively good guides for the learners. Books edited or annotated by high intellectuals and large minded people widen the readers' horizon. Some of the 'mighty minds of old' had a divine spark in them. So through their books they handed on the torch from generation to generation. Rishikrit granths are mines of wisdom and information : A few of these worth-mentioning are the following : Ashtadhyai by Panani, Vayakaran Mahabhasya by Patanjli, the Vedas, Mahabhashya of the Vedas by Maharshi Dayanand, Ramayan by Valmiki, Mahabharat by Vayas, rejecting those texts which do not fall in line with Vedic Teachings, Upanishads etc. To top all these, the Vedas are the original revealed books, also the sole repository of true knowledge, both of science and religon.

Maharshi Dayanand was of the opinion that Saraswat, Kaumudi, Amarkosh etc. on grammar, and all Purans, Tulsikrit-Ramayan and Shrimad Bhagvat contain much of mythical material, but

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much less of real Hinduism. In short, books written by penetrating minds only are to be read and understood. Those by ordinary biased authors should be avoided.

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CHAPTER—IV

A House-holder

" According to Vedic-Dharma life is divided into four stages Brahmcharya the period of celibate education, Grihasth the period of domestic life, Vanaprastha, the retirement; and Sannyas the period of ascetic search for divine life. This is an over-all concept, the ideal which the Hindu house-holder should follow. The first stage has been described in the previous chapter. The other three are briefly dealt with in this chnpter.

After completing his education including the study of atleast one Veda, the taintless Brahmchari is entitled to go in for matrimony, and thereby embark on the life of a householder. In ancient times the precptor's prior permission was taken for the marriage. The two contracting parties should be remote in blood and should be residing a fair distance apart. The young boy and the girl should not have played with each other in infancy. The basis for all this is that too much familiarity may breed contempt with the consequence of unpleasantness in marital life. Alliance should not be made in families lacking in human virtues or devoid of saintly souls, or suffering from dysentry, tuberculosis apoplexy and contagious diseases, or lacking in spiritual health.

Selections of partners in life

Celebration of marriage is prescribed at different ages Viz. the boy at 25 and the girl at 16; or the boy at 30 to 40 and the girl at 18; or the boy at 48 and the girl at 24. It is obligatory on the

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parents to see that there is adequate agreement in the aptitudes and qualities of the would-be husband and wife; they should have proportionate limbs, a good family histoy, and be free from bodily infirmity. Exchange of photos is necessary. It is better to remain umarried than be wedded to a boy or a girl of acidic tongue, or of rebellious nature or of a romantic bent of mind. Amongst the Hindus a marriage bond is an indissoluble tie, and divorce is only a modern expedient to cover the cases of uncompromising couples.

The selection of the prospective partners in life is not the sole concern of the parents. They may establish contacts between the families, but leave the final choice to the boy and the girl–as in the days of yore, for they are not likely to err if they enter into matrimonial alliance at the ripe age, as stated above. Such a marriage has a high chance of having a life long and successful tenure. A successful marriage is one where the bride and the bridegroom live a life of harmony. According to Manu the family, where a woman is duly honoured, becomes the abode of gods, and all undertakings meet with success. She is the ruler at home and has the temperament to arrange and set things right.

Marriage in the presence of fire

A Hindu marrige should be performed in the the physical presence of a few friends and relations as witnesses, and of the sacrificial fire (Havan) to the accompaniment of Vedic hymns.*

* The 'Sanskar Vidhi' by Swami Dayanand prescribes the procedure for marriages and other rituals.

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The Manu simriti, the oldest law-text divides Hindu society into four compartments viz. Brahmins, Kshatriyas, Vaish and Shudra. It also lays down their qualities and duties. Those of a Brahmin are acquisition of the knowledge of the Vedas, the Shastras and of related religious books, and recital of the holy verses on approriate occasions, imparting instruction, spiritual dialogue and discussion, speaking the truth and solicitude for the welfare of others. A Kshatriya should be courageous, bold and tenacious, capable of protecting the weak, and expert in the art of governance. A Vaish must concern himself with trade and commerce and wide travels for this purpose. Agriculture and husbandry are also his callings. He should make money by honest dealings and expend it for high purposes. The fourth caste is known as Shudra–once styled as untouchables. His main pursuit is to serve three castes loyally and faithfully, and the latter must provide the former with livelihood and all the necessaries of life.

No rigidity in castes

But the division into four castes is not rigid as understood and emphasized by the orthodox Hindus. A person be a man or a woman, belonging to one caste, would by virtue of his qualities and actions fall into another division. Jabal Rishi was of unknown origin, but because of his excellence he was acknowledged as a Brahmin. For the same reason, Vishwamitra originlly from Kshatriya stock was acknowleged as a Brahmin; and Matang Rishi, Sudra by birth, came to be owned as a Brahmin.

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The position may be clarified further. A Brahmin by birth will fall into the lower division of a Kshatriya, if he loses the qualities and competence of a Brahmin and instead acquires the qualities of a Kshatriya, viz. physical prowess, skill in warfare and in the science of administration. A person born in the family of a pariah would be dubbed as a Brahmin if he acquires the vedic knowledge and other characteristics of a Brahmin. If a Brahmin by birth is shrouded in ignorance, illiteracy and immorals, and wine and woman are his pastime, he degenerates into a Shudra.*

In a nut shell, a person is entitled to that caste the attributes and qualities of which he swears by. A person's characteristic traits and actions determine his status in society, and not his parental caste*. There is no such thing as perpetual assigment or condemnation to a particular caste.

And there is a blessing in such a division. A Brahmin will not stoop to menial acts, for fear of being looked up on as a pariah. A person born in a Harijan family can have opportunities to be ranked as a Brahmin, if he improves his skill and mental make up.

Performance of alloted duty

With the adaptable division into castes as explained above, a person entitled to a particular caste should perform the duties specified for that

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* शूद्रो ब्राह्मणतामेति ब्राह्मश्चैति शूद्रताम् ।
क्षत्रियाज्जातमेवन्तु विद्याद्वैश्यात्तथैवच ॥

* चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । G. IV-13

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compartment. One's main duty may be to serve the community by working as a sweeper, and another's may be to work as Accountant. An Acconntant's work may be more inviting, but that need not draw the sweeper away from his work. Should he allow himself to be drawn away, he would himself be lost and put the community also into danger (Mahadev Desai). Briefly stated, a person should pursue his own way of life, and not interfere with the duties of others. This attitude is the path to success.*

The Vedas have laid down five kinds of Yajna (sacrifice) as religious obligations for every house-holder. Those are the following with respective advantages : (1) Brahm-Yajna means Sandhya Upasana as elaborated in the previous chapter. It also includes a close study of the scriptures (2) Devayajna or Rishiyajna : It means the performance of havan. It is an unfailing device for purifying the atmosphere and for killing germs in water. All this leads to good health, sharp intellect and a happy life. (3) Pitriyagya : it means serving the needs of the preceptors, of learned person, of aged father and mother, and of similarly deserving persons with faith and devotion. The service means a good turn to the livingpreceptors and the parents(4)Bhutyagya. It means feeding the kitchen-fire with a bit of the food prepared out of ghee and candy. It also means giving a bit to a dog a low caste, a crow or earthly insects. It is a way to expiate for the unwitting killing of many insects. (5) Atithiyajna or Nriya-jana : An atithi [guest] is a person who calls on

* स्वे स्वे कर्मण्यभिरतः संसिद्धं लभते नरः । G-XVIII.45

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you without prior appointment, or marches into your house unexpectedly. He should be welcomed and attended to warm-heartedly. But he must be a learned person, or in abject poverty. There is no merit in worshipping an indolent person, a vagrant or one devoid of spiritual thinking, incapable of removing the doubts and misgivings of an inquisitive host.

A householder's stage of गृहस्थाश्रम is considered to be the most useful and meritorious. A married couple which can live a harmonious life throughout is heavenly blessed, and it will find itself spiritually rewarded. This stage in a man's life is the lifeblood of other three ashrams, as air is the life-breath of every person. A householder alone is capable of feeding and giving charity to Brahmchari, Vanprashthi and Sanyasi. This stage is the crown of the three stages A person craving for the blessings of life and for Moksha* must pass through the stage of a householder. Ouly the cowards or those lacking in self-confidence, self-control and the manly vim and vigour belittle the value of this Ashram. Any person who deprecates the importance of this ashram is worthy of all censure, and one who extols the merits of this stage is deserving of plentiful praise.

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* Moksha is not arrival in another world or place. It is liberation viz the soul's realization of the Supreme Being, even while in life. See Chapter IX.

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CHAPTER—V

Vanprasthi and Sannyasi

After stay in the Grihasthashram till the completion of his fiftieth year, it is meet and proper for a Brahman, Kshatriya, and Vaish to enter the thereshhold of Vanaprasth Ashram and seek to live in a solitary place, away from public haunts for the purpose of God-realization. Just before entering this stage, a man's hair usually begin to turn grey, his limbs tend to be languid and incapacitated for exertion: his son begets a son and there is a craving for spiritual advancement. It is then appropriate, according to Manu, that he should leave his wife to the care of his sons, and resort to live in forest in a hutment; and if no arrangement is possible for the sustenance of his wife, he should let her accompany him to the forest; but, thereafter they should behave like an unmarried couple, forgetful of the prior conjugal tie. His departure from his friends and family should not be like a fugitive, but he should take leave of them in an appropriate manner.

In this state, he should renounce the plesures of social life. In dress and diet he must be plain and simple, and should not attract notice. He should regularly go through the five obligations listed in the previous chapter. He should give enough time to worship and meditation. He must live on vegetables, berries, herbs and other wild fruits, and entertain his guests with the same. Or, he may accept alms from God-fearing householders.

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He must make a close study of proper religious texts e. g. the Vedas and the Upanishads, and be ready and willing to give sermons to others also. He must control his organs, and maintain a sympathetic attitude towards all and sundry. He should not be over conscious about his physical frame, say good-bye to his desires and attachments, and live a life of piety and penance. He must have the virtue of veracity, harmlessness, nons-tealing, purity of body, mind and speech and sense-control. Speaking truth is an ideal virtue; but from practical point of view, speak it in a way as may tend to the welfare of all.

After completing the 75th year of his life, a Vanaprasthi wishing to take up ascetism viz. Sanyas should leave his wife with his sons, give up all worldly attachments and set upon travels visiting different places or countries in saffron robes, with the sole objective of preaching truth. Withdrawal of mind from sense-organs, complete renunciation of mundane matters are preconditions for entering upon the fourth or last stage of life, and the only desire should be to achieve spiritual union with God.

A person can become Sannyasi right from the stage of a Grahasthi, if there is complete severance of worldly ties and standing aloof from secular surroundings and public opinion. Sanyas is also permissible straight from the stage of Brahmcharya, provided the person has acquired sound knowledge of Vedic lore and holy practices, has restrained his senses, controlled his mind and has

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a burning desire to do good to others. The Great Dayananda Saraswati took up Sanyas immediately from the stage of Brahmcharaya. Seeking God's benediction, a Sanyasi should at the time of initiation discard the sacred-thread and the pigtail, and wind up the desire for children, wealth and fame. He should have shaven head, clipped beard and moustaches and his nails pared off. He must put on orange coloured clothes be equipped with a stout club and a bowl fit to contain his daily alms, and no more. These are visible symbols of Sanyasi, but in themselves they do not go to constitute a Sannyasi.

A Sanyasi in the literal sense is one who gives up evil ways, and performs virtuous actions. It is the duty of a Sannyasi to inspire fearlessness in every person, and truth should be his motto. He should renounce all attachments. If a person is angry with a Sanyasi or talks ill of him, the latter should not retaliate, but should give him advice like a friendly benefactor. He should have good will towards all and malice towards none. He should improve his qualties to achieve Moksha He should practise pranayam, cleanse the mind of all gross thoughts, and hold his senses and mind in check. He should have absolutely nothing to do with phyrical and material pleasures, but as an enlightened person should be concerned with true and permanent values. During talk and sermons, he should resolve the doubts of householders when they are beset by doubts, and when they are puzzled as to what to do and what not to do, and persuade them to a rightful course of action. In short a Sanyasi

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is an enlightened soul and wanders about, carrying the torch of light and learning.

It is held that the right and privilege of taking up Sanyas is confined to a Brahman alone This view is generally correct. Before donning the ochre-robes, it is essential that the person should be deeply learned, an unfailing practitioner of virtue and unattached to external pleasures and have an implicit faith in God. As a rule, a Brahmin is credited with the possession of these attributes. Hence the privilege of Sanyas is given to a Brahman But if a person stationed in another caste acquires all the attributes of a Brahman as explained in earlier chapter, and all his actions conform to Daivi-sampad, he also becomes entitled to joining the order of Sanyas.

The long and the short of the foregoing paragraphs is that the stage of a Brahmchari is necessary for receiving education and instruction and building up of physical strength and stamina, that of a householder for living a life of purposeful action of a Karmyogi as defined in the Gita; that of a Vanprasthi for a life of mature deliberation, for improving vastly his religious scholarship and for observing penance; that of a Sannyasi for preaching the Vedic injunctions, the cardinal principles of virtue, and all that is beneficial for the soul's salvation A Sanyasi should set at rest the doubts and misgivings that assail the mind of a householder or a Vanprasthi in his daily life, and to enthuse them with religious fervour, and thereby play the role of guardian of Dharma. Religious preachings are

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best done through travels, and a Sanyasi has more than enough time for the purpose. In this context, a Sanyasi may well emulate the lives of Dayanand Saraswati and of other savants who carried the torch of Indian renaissance and culture to distant and foreign places; and thanks to these wandering monks, the torch still burns unfailingly.

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CHAPTER—VI

The Art of Government

The Vedas were the first to make mention of the art of Government. Later on Manu* the oldest law-giver, wrote at lengh about the principles and technique of administration. Still later, the great epic Mahabharata in its Shantiparv and Anushasanparv treated the subject of administration. And thereafter Vishnu Gupta* known in history as Chanakya or Kautaliya wrote Arthshastra expounding the duties of Kings, ministers, Officers and diplomats. In his Satyaratha Prakash, Swamiji writes about civil Government on the lines of Manu; and from the following paragraphs the readers of political science will understand that those very fundamentals have inspired the framers of the present constitution of India.

For the purpose of governance a State has the following essential constituents viz. the King, the Assembly, the Minister and Officers, the High Court, the Army and the Foreign Office The King is the crown jewel of administration, and plays a dominant role. The following qualities have been prescribed for a King worth his salt. He should be respectable and well read, have the qualities of head and heart, free from evils issuing from Kam and Krodh, strong

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* Manu was the first King of the world, and lived in Times immemorial.

* he lived during the reign of Chandra Gupta Mauriya.

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and skilful enough to vanquish enemies, quick to find resources for the State, dear to his people like daily breath, accesible to them, alert and wide awake while his people are asleep, just and impartial and wise enough to take care of the exchequer. He should be averse to gambling and drinks. He should not ignore the misdeeds of the wicked and should meet deterrent punishments to them. Even a preceptor, a child, an aged person, a Brahmin or a highly learned person should not escape from the process of law, if proved criminal or vicious. A woman of ill-repute or a man guilty of adultery must be made to face the rigours of law. The King should also be appreciative of the people's merits and learning. He shonld govern with the consent of the people represented in the State Assembly. He should not have absolute power over the people, for a dictator is dreadful to his people and would lead them to grief. Absolute power corrupts absolutely. Peace and plenty are in store for a King who keeps uppermost in his mind the welfare of the people.

The King should reign with the help of three committees viz. Committee of Eduction comprising of persons of outstanding literary merits, Committee of Religion comprising of persons of knowledge of scriptures; and Committee of Administration composed of statesmen and people prominent in the public eye. Restraint of senses, firmness coupled with sympathy, and interest in the well-being of the people should be the common traits of the members of the Committees. Ignorant and untruthful people

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lacking in all moral values should find no place on any Committee. The strength of each Committee should be very limited, and it should have a Presiding Officer. State regulations should be framed on the advice of the three Committees, the members whereof are duty bound to give good counsel. The King on his part advises* the members of the Committees now and then to attend assiduously to the affairs of the Committes.

The King should head the council of Ministers at least 7 to 8 in number, and born in the State. They should be men of learning, skilful and intelligent, animated by moral values and hailing from virtuous families. The affairs of the State are multitudious, and the King alone would be incompetent to manage these. Neither would it be wise to entrust the total administration to the caprices of an individual, for that may lead to hateful dictatorship. The Ministers shall have special obligations for the following subjects :

(1) Making Peace (2) Waging War (3) Consolidation of power in peace time (4) Invasion of the enemy's territory at the opportune time (5) Strengthening the Army and safeguardtng the Exchequer. (6) Establishment of peace in conquered territory.

The King should hold secret consultations, and thereafter the decisions should be firmly implemented. The crux of the matter is that the people's

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* सभ्य सभां मे पाहि ये च सभ्याः सभासदः ।

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representatives should be a consenting party to any vital decision taken.

Every big city should have a municipality in a conspicuous building to look after the civic affairs. Its members should be men of education, experience and uprightness. They should administer the civic regulations for the benefit of the citizens, without mortgaging the interest of the civic body.

The High Court should comprise of men of legal acumen, wide experience and of unquestioned integrity, Cool-headedness should be their common trait.

Depositions given by persons, who are free from greed, who believe in straight deals and have fear of God should alone be valued. Female testimony is comparatively more reliable in female cases; and when evidence is evenly balanced on both sides, sworn testimony by high minded persons of unimpeachable character should be depended upon. Perjury is irreligious; damned is the soul of a perjurer; otherwise also, perjury should be deterrently punished Nobody should be spared from the clutches of law, be he a preceptor, a Brahmin, the King or the Chief Justice. Adulterous persons come in for heavy punishment. The penalties provided are the following : cutting off the nose, censure, reproof, whipping and hanging.

A strong and invincible Army directly under a Commander-in-Chief is a must in the State. It should have most modern equipment. The fighting

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forces must be fully trained in modern warfare. The King should inspect different divisions now and then, and painstakingly inquire after their welfare in all respects, and check the treasury also. This would keep the soldiers in high spirits. War-strategy has been detailed in Manusmriti. The families of personnel killed in war should be given life-long pension, their children educated at the State expense, and later on provided employment. In case of victory over an enemy, the jawans should be amply rewarded for various feats of valour. The State is sure enough to be happy and prosperous if the army is studiously cared for.

A person for the job of an Ambassador should hail from a high family and be of fair form, and married to a winsome woman, should have knowledge of Shastras, of pure mind, dexterous and possessing a sense of dedication to his duties. He should have the perception to foresee events, for to be forewarned is to be forearmed. He should be wide awake to the trend of times, and be a good debator. He should maintain good relations with the country he represents, and the country to which he is accredited; and also should be skilful enough to create strife in the country which may appear vexatious to his country. Further, the function of an ambassador is to keep his own govt. fully and properly informed about the events, opinions and trends in the country to which he is accredited In this he must be precise and honest and resist the temptation of telling his Govt. what pleases it on what it world prefer to hear. Grave misunderstan-

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ding has often been caused by the reluctance or inability of heads of missions to convery to their home govts. what is taking place in the country or conveying frankly the views of the govt. to which one is accredited. If an ambassedor performs his function fathfully, he might he able to influence to some extent at any rate the judgment, and consequently the policy of his own govt.

The King should have two prime ministers-one to direct the day-to-day administration, and the other to tour about the country incognito, studying the working of the Courts of justice and other departments tractable to corrupting influence; and all the spies should be under him, who should report about the faults of the State Officers and the frailties of common man, so that the wicked may be punished and the meritorious honoured and rewarded.

The Officers should be tactful and honest and conscientious workers. They should be duly qualified and from upright families. The Officers must be animated by moral and ethical values. They must know that rights are inseparable from duties, and that a right accrues when a duty is well done. Delinquent Officers should be punished. Connivance over their faults would corrupt public life. The stability and security of the State depends to a large extent on the tone and quality of administrative Officers. These Officers should have a number of subordinates under them. They may also engage a few hefty and brawny fellows for protecting the people against anti-social elements. The Officers

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should be paid fair emoluments, so that they may save something for contingencies and the days of misfortune.

The captives in war should be treated with appropriate consideration. Those in normal health should be confined in prison camps and released in due course. Those hurt and repaired should recive full medical attention Those likely to give battle again if set at liberty, should be kept in internment. But none of the captives should be tortured.

The defeated King should be treated with kindness after he has signed the instrument of surrender. It would be humilating him if he is reminded that he has been vanquished. Even under restraint, the victor should look upon him as his brother. A virtuous person in his family may be enthroned in plaee of the dethroned King. In installing Bibhikhan after Ravan's defaeat and death, Rama rigidly stuck to the shastric precept.

The King should levy taxes on a graduated scale, so that they do not consider tax to be an imposition, but bear it smilingly. Like a calf sucking only the lesser part of the cow's milk, the King should leave something with the people, – the milchcow–so that they have enough to live on He should consider his subjects to be his children, and assure them good health and reasonable living. 'Illfares the State, to hastening ills a prey, where wealth aecumulates, but men decay.' The poet Kalidas has stated that the levying of taxes should

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be indirectly for the benefit of the people. 'The King levied taxes on the subjects with a view to making them more prosperous, like the Sun who draws up the water from the ocean only to return it millifold for the enrichment of the earth.[1] Or, 'Just as the bee sucks or takes the honey from the flowers without injuring the flowers, so the wise ruler is he who takes taxes without injuring the person concerned.[2]

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१ प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत् ।
सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रवि ॥

२ यथा मधु समादत्ते रक्षन् पुष्पाणि षट् पदः ।
तद्वदार्थान् मनुष्येभ्यः आद्याद विहिंसया ॥

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CHAPTER — VII

God and the Vedas

God is one, but sages call Him by different names.* These different names describe His qualities as explained in the first Chapter.

Attributes of God

God (Ishwara) is existent, conscious, all beautitude, formless, almighty, just, merciful, unbegotten, infinite, unchangeable, beginningless, incomparable, the support of all, the Lord of all, all pervading, in the innermost recesses of the hearts of all, ever mature, imperishable, fearless, eternal, pure and the creator of Universe (past) present and future.

God is the most Ancient cause of the world's creation, existence and dissolution. He is the dispenser of justice, according to the person's actions He is the revealer of the Vedas.

God is positive when we say He is just, merciful, eternal, all pervading. He is negative, when we say, He does not perish (imperishable), He does not fear (fearless), He does not change (unchangeable), He is not begotten (unbegotten), He is without form (formless). God is in all things, and out-

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* एकम् सत् विप्राः बहुधा वदन्ति ।

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side all things. He is the creator of animate and in animate objects. Being subtle, He is incapable of being seen or grasped. He is far as well as He is near. He is the Brilliance of all brilliance, and something beyond darkness. He is the Supreme knowledge and the Supreme Happiness. In the Vedas and in common parlance, He is known as Puruhottama.*

God is the first Cause

Every effect has a cause. The world's solar system or all that we see or hear about is the effect; the cause is some invisible Being, Call Him Ishwara or the Supreme Being. The scientist Copernicus discerned an orderly arrangement and a wonderful symmetry in the Universe. Another known scientist Einstein was convinced that "a precise law, devised by a superior intellect, is manifest in the material world". And the superior intellect is called Parmeshwara. Here is food for reflection for those who do not believe in the existence of God.

All pervading

God as stated above is all pervading. It pervades everything in the world. It permeates the world, or is diffused in the world as it were God does not reside in a particular place. If he had a specfic abode, He would not be considered as Omniscient, the Controller of all from within, or the creator or supporter of the world.

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* अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तम । G. XV/18

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Just

God is just because He gives every individual his due, neither more nor less. Every person reaps the fruits of his actions, be it in this life time, or in any future birth. Also, God is merciful. How ? He punishes where punishment is deserved. Punishment chastens and cleanses the offender; it restores him to the position that he occupied before his fall-because of God's loving care. Therefore, God is both just and merciful; and these qualities are not incompatible, as some casual thinkers are inclined to believe.

Formless

God is formless. If God had a form He would not be called All-pervading, and therefore, it could not be styled as omniscient, infinite, supporter of all, and Controller of all from within. If God had a form, then there should be somebody else to have made His limbs viz. nose, ears, eyes. Therefore God never assumes any form.*

Sarvashaktiman [omnipotent]

God is sarvshaktiman. It does not mean that He can do everything, good or evil. It means that God does not need the help of any other agency in His task of creation, preservation or dissolution of the Universe, or of dealing out justice to persons in

---

* अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं पुराणम् ॥

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accordance with their present or past actions. He has powers enough to acccomplish all his objectives-noble as these all are independently.

God is never born in flesh and blood

God never embodies Himself in flesh and blood.* He is unbegotten, formless and has no artery or muscle. He has no corporeal form. God does not descend on earth in human form. There is no such thing as incarnation of God. It is Jiva (Atma) that re-incarnates, and not God (Ishwara). Rama and Krishna were not incarnations of God. Each of them was an Ideal Man–Maryada Purshottam in his time. Each of them was the Redeemer of the good and the Destroyer of the evil, and the Uplifter of the fallen.

Man reaps the fruits of actions

God does not let off a sinful person. The Christians and the Muslims believe that by reposing faith in Him and by earnest entreaties aud solemn confession, God acquits defaulters. But this Is not the truth. If God were to gloss over the many acts of omission or commission of persons, they would want only to indulge in vice and misdeeds in the hope that subsequent confession each day or every week would absolve them. According to this thinking, the world would have a surfeit of sinners. Therefore the unfailing position according to Hindu Philosodhy is that a person must reap the fruits of

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* दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ॥
ओं स पर्यगाच्छु क्रमकायमव्रणम्,
अस्नाविर ँ शुद्ध मपापविद्धम ।

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his actions[1] A man is the harvester of the fruits of his actions, though the realization of results in certain cases may come after long long years. No doubt, God alloys justice with modicum of mercy.

God is desireless

God does not entertain desires One longs for a thing which one has not got, which is of super excellence, which may be a source of 'joy for ever' and on acquiring which there is supreme satisfaction. But God does not lack any thing. For Him there is nothing in the world left to be aquired.[2]

God is an eternal entity existing in everlasting present. There cannot be any imagination of such a time when He was not, He is not, and He shall not be. He is always, He was always and He shall be always. Past, present and future are temporal limitations, which do not apply to Him. He is neither limited by space.

God is Almighty, and He cannot come into incarnation. He is free from birth, growth and death. God is omnipresent. He pervades all that exist in the Universe and beyond. He is also pervading matter and soul. Every atom has His presence in it. His pervasiveness does not change the existence, attributes and nature of the pervaded things.

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१ नाभुक्तं क्षीयते कर्म कल्पकोटि-शतैरपि ।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ॥

२ नानवाप्तमवाप्तव्यम् ॥ Gita

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Attributes of Jiva

Atman (Jiva) is never born, nor does it ever die nor is it that it, having once been, will not be again; it is unborn, everlasting, immutable and primeval; it is not killed though the body is killed. Just as a man casting off old clothes puts on others and new ones. so that Atma casting off old bodies, becomes united with others and new bodies. Some look at the Atman as a wonder; other speak of it as a wonder, and some others hear of it as a wonder; but even after seeing and hearing thus, no one knows it really. As very few persons ever realize the true nature of Atman, many people lament over death thinking the Atman to have died, with the body.

When the Jiva. Soul or subtle body leaves the gross body, then. just as the wind takes away the smell from its shelter viz flowers etc; so also does this Jiva takes away with itself the Mind and 5 subtle senses. On acquiring the new gross body, the Jiva makes its abode in the ear, the eyes, the skin the tongue and the nose. as also in the Mind, and thereby the Jiva enjoys the objects of senses.

Gita XV. 9.

The soul is not like a material limb or organ of the body. It is not located in any particular part of the body. It permeates body and mind. When it is said that the Lord is all. it means that He is the indwelling spirit that makes all life alive. As the soul is to the body, so is the Lord the Soul of all souls. All the souls, so to say, are his bodies So within the body is the soul which fills it with life;

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and within each soul is the Supreme Soul which fills the individual soul and gives it its being (Rajgopalcharia).

Abode of Jiva ?

The पुरुष (Atma) of the size of a thumb dwells within the body. He is the lord of the past and the future, and thenceforward one fears no more (Kathopanishad). The assigning of a size to Atman, which is really beyond all limitations of time and space, is to facilitate meditation, and should not be understood as literally true.

As stated above, the soul resides in the hearts of living beings. He alone can see the soul within himself who makes himself desireless, and has cast off grief. Only a man of understanding can realize that the imperishable Atma is lodged in the perishable body.

Jiva is Independent

Atma is independent in so far as doing of actions is concerned; the gross-body, the life breath, the senses and the mind are under him. As Jiva is independent it, reaps the fruits of actions. If Jiva were to act under the instructions of God and under His Overseership, Jiva would no be held at fault. A soldier kills a person under the orders of the Commander. In this case the soldier will not be liable for killing, but the Commander will be; for the soldier acted under the instructions of the Commander. The soldier was dependent, but the Commander was independent.

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But so far as the fruits of actions are concerned, Jiva is dependent on God viz. He alone is the dispenser of the fruits.

God, soul and matter are the three eternal entities, playing their part in the interior of the Universe. God is the efficient causə of the Universe. He creates, maintains and dissolves the Universe. He also administers justice by His nature, and awards pleasure or pain to the souls in consequence of their actions.

Souls are innumerable. They reap the fruits of their good and bad actions under the law and governance of God, who is only One and paramount One. This Universe is purposed for the enjoyment of the fruits of action and attainment of emancipation by the soul. Matter is the third eternal entity and is the material cause of the Universe. Matter which is the same thing as Prakriti is fully dealt with in the next chapter.

स्तुति (praise): it means singing praise of Ishwara, glorifying His atttibutes. It means giving some fulsome praise. This creates love for Ishwara or attachment to Him. And the person praising improves his qualities and disposition, gradually and steadily bringing those in proximity to the qualities of Ishwara. Witsout trying to develop tho e qualities, parrot-like praise of God is ineffectual. Namdev tells us the same thing, viz. God is filled with happiness at the singing of His praise. As we sit down and sing the praise of God, God stands before us. As in devotion we stand up and call on the name

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of God, God dances before us. God indeed loves His Kirtans.

प्रार्थना (prayer) : it makes a man humble and free from arrogance. It makes a man courageous One secures the help of God in all undertakings It is well known that man cannot live by material bread alone; spiritual food is necessary which comes abundantly by prayer. An English writer has said that more things are wrought by prayer than this world dreams of.

Upasna

उपासना (Upasana) : it literally means sitting very close to God. It we get into intimate contact with Him by steady contemplation in a quiet resort and earn His divine love, and become as it were a limb of Him, we are on the path of realization and the upasak may with the passage of time get a beatific vision of God, and achieve liberation. A man bitten by frost gets relief by sitting in close proximity of fire; so by sitting in close proximity of God, a man is freed of all evils, and he gets the solution of all difficulties. The mind becomes so strong, and the intellect so sharp that the most difficult and unpalatable situations are easily overcome.

A few specimens of स्तुति, प्रार्थना and उपासना are given at the end of this book. (appendix)

Effort

Effort is a necessary ingredient for the accomplishment of an objective[1], and it should be a

१ उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।

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disinterested effort for all that. If effort is supplemented by prayer, the freight of effort is lightened and generally better results are achieved that are proportionate to the effort. "You are concerned with effort, and not with the fruit thereof; was the exhortation of Sri Krishna to Arjun[1] The prayer should be for personal good and for the welfare of all. A prayer the motive where of is muddy is not answered by God.

Gratitude

They are guilty of ingratitude who do not sing praises to the Lord, who do not make obeisance to Him in humble prayer, or do not try to sit in proximity to Him. Ishwara has conferred countless blessings on us. Ruin awaits him who forgets kindness. Ingratitude bites more piercingly than the coldest of winds. It is folly to be ungrateful. It amounts to abjuring God, if we do not raise our hands in thankfulness to Him for the manifold variety of blessings that He showers on us.

Who is competent for Upasana ?

A person will acquire the competency for Upasana only if he observes the following conduct styled as Yama यम:

1 Harmlessness. 2. Truth. 3. Non-stealing. 4. Brahmchariya. 5. A sense of non possession or

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१ कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
यस्मिन्नृचो अपातक्षन् यजुयस्माद्पाकषन् ।
सामानि यस्य लोमा न्यथर्वांगिरस
मुखं स्कम्भन्तं ब्रुहि कतमः स्विदेव सः ॥

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Aparigrah. He should also practise the following Niyam नियम simultaneously :

1. Purity of mind, body and speeeh. 2. Contentment 3. Penance. 4. Study of religious books written by holy and deeply learned persons. 5. Dedication of self to God

Now we write something about the Vedas ;

The following verse[1] of the Atharveda raises the query as to who is the Cause of the four Vedas viz. Rig, Yajur, Sam and Atharva :

The answer has been given in the following verse of the Yajurveda :

स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ।

It states that the self-born, All pervading, most Pure and Ancient and Formless Parmeshwara is the source of Vedic knowledge for the benefit of His Creation.

God revealed the Vedas

God is the revealer of the Vedas He being the Soul[2] of every soul did not need any agency like mouth or tongue to deliver the holy teachings. He inspired the souls of the four Rishis named Agni, Vayu, Aditya and Angira with Rigveda, Yajurveda, Sam Veda and Atharv Veda respectively. He divulged to them or whispered in their souls the divine knowledge of the Vedas. Or, these Rishis

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१ यस्माद चो अपातक्षन् यर्जुयस्मादपाकषन् ।
सामानि यस्य लोमान्यथर्वाङ्गिरसोमुखम् ।
स्कम्भन्त ब्रूहि कतमः स्विदेव सः ॥

२ सर्वस्याहं हृदि सन्निविष्टः ।

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received by inspiration the knowledge of the four Vedas from Ishwara. God was in a way the divine preacher, and the four Rishis were the perfect learners. These four Rishis possessed the purest mind and had given unalloyed devotion to God. They possessed superlative qualities. They received the knowledge in Vedabhasha, and Sanskrit is its first descendant. And these four Rishis imparted the knowledge to Brahma, the first King of the world, and so on it was transmitted from one generation of men to the other Egypt, Greece and Europe were all gripped in illiteracy till the Aryan civilization from the Arya Vartta[1] reached their shores. And America was without knowledge, till Columbus from England set his foot in the New world.

Was revealation by God necessary ?

The question is sometimes asked if revelation of the Vedas by Ishwara was necessary. Could not men in due course of struggle acquire the ability to read and write and then ascend the higher rungs of literacy and learning, and write books for the benefit of the succeeding generations ? In reply it may be stated that no person can learn anything unless he is taught to do so. Some instructor is necessary for a learner. If a child from the moment of its

1 Arya Vartta is the region surrounded as under : The Himalayas in the North, the Vindhyachal in the South, river Attock in the West and river Brahmputra in the East- Most of the Aryans after migrating from their original home of Tibbet plateau settled in this region, and gave it this name.

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birth is kept aloof from human talk or voice or is placed in the company of a sheep or a bird, it will remain dumb, or it may feebly bleat or chirp. Therefore God in His benevolence revealed the Vedas through the four Rishis, so that the generations of men may rise from ignorance to knowledge, and grow from knowledge to higher knowledge.

God revealed knowlcdge and language in the pure hearts of seers who were quite competent to receive or retain the same. And such revelation takes place in the very beginning of each cycle of the Universal creation. The revelation each time is in Vedic language, a language which is beyond the omissions and incompleteness that other modern languages of the world have in them; and this language is hidden in the hearts of the Rishis. The Religion of the Vedas is, therefore, for the whole of the world'.[1]

Shastras, Manu Smriti etc.

According to Swaml Daya Nand Saraswati, the four Vedas are the spoken word of God to the four Maharshis. These are self-evident truths, and therefor, the most original and authoritative. Next come, 1. Brahman Granth. 2. four Angs of the Vedas. 3. six upangs of the Vedas, also known as Darshan or Shastra. 4. four Upvedas. 5. 1127 Shakhas of the Vedas and 6. Manu Smriti These six were written by the great Rishis; these are authoritative to the extent they are in line with the Vedic truths; but these are unauthoritative where they are not in line with the Vedic truths. *

1. By Acharya Valdyanath Shastri in ' The Arya Samaj, its cult and creed."

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CHAPTER – VIII

Creation Sustenance and Dissolution of the World

Those who do not believe in the existence of God say that the world came out of nothing. But this cannot be, for nothing could come out of 'nothing'. Non-entity cannot produce a being. Much less could the phenomena of consciousness come out of nothing. We must, therefore, hold that there was a first eause. An eminent orthodox Hindu[1] expressed the same idea much later as under :

"When we look at the wondrous beauty of the Taj Mahal, we are reminded of the deep affection Shah Jahan had for his spouse, but we hardly remember that there must have been an architect who visualized this marvel of a mausoleum and then created it. In the same way, when we look at the firmanent and see the mighty milky way and the planets, we should not forget that such a stupendous creation could not possibly be the outcome of sheer chaos, but there must be an architect who conceived and created it".

Before this visible world of ours came into being. there was blind darkness There was no earth, no sky, no heavenly body; nor there was any solar system as we now know. There was no sign of man, bind or beast. There was no insect, tree or vegetation.

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1 Pt Madan Mohan Malviya

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In short there was no life. There existed only three things, the existence of two conscious beings as is referred to in the Rigveda viz. two birds sitting on the same tree One of them eats the sweat fruit of the tree, the other does not eat, but simply looks on.[1] The reference obviously is to the Supreme Being and the human spirit-the human spirit (soul) enjoys the pleasures of the senses (or the fruits of its actions), while the other viz. the Supreme Being is not personally affected by the joys and sorrows of this world. The tree is of course the world or Prakriti (Matter) the third thing. All these three are without beginning or without end; they are not created, they do not perish. The Supreme Being and the spirit are conscious beings, and the Prakriti is without consciousness.

A layman may wish to know in simple language as to what Prakriti is. It is this. You might have all heard of an atom. It is a body too small to be divided. It is the ultimate particle of matter. When these atoms are in a state of equilibrium. we have what is called Prakriti. These atoms are without life and without intelligence. They are without beginning and without end. They are not born. They do not die. They are eternal and self-created. Fire, water, air, earth and ether are a result of combinatien of these atoms. The Sun and the Moon are made out of these atoms. Our bodies are also made out of these atoms. In English language, Prakriti is called Matter, and the synonyms in Sanskrit are माया aud अव्यक्त :

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१ द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
त्योरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥ (ऋ०)

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As our readers are aware, there are six Shastras known as Darshans.[1] Each of the Shastras mention the cause of the creation of the world. The Sankhya philosophy, however, holds the field.

According to the Sankhya सांख्य, Prakriti and Purusha make up 25 elements. Out of these Prakriti gives rise to 23 elements.[2] Out of these 23, the five Gross elements (earth, water, fire, air and ethee), the ten senses and the Mind-these 16 are the Evo[2] lutes (Vikara) of the remaining seven. Therefore, in considering the fundamental Elements, these 16 elements, are left out of account, and when that is done, there remain only seven Elements Fundamental Elements, namely the reason (Mahan or बुद्धि), In viduation (अहंकार), and the five Elements (Tanmatras or the objects of senses). These seven have been known as Prakriti-Vikriti in the Sankhya system, and these seven Prakriti-Vikriti and the Fundamental Prakriti now make up what is known as the Eight fold Prakriti this is also known as प्रकृतिरष्टधा (Gita VII 4).

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1 There are 6 Shastras or Darshans :
(i) Sankhya by Kapil (ii) Nyaya by Gautam (iii) Yoga by Patanjli (iv) Vaisheshik by Kanad (v) Vedant by Vyas (vi) Mimansa by Jaimni.

2 5 gross elements viz earth (पृथिवी), water (जल), fire (अग्नि), air वायु) and ether (आकाश)
5 ज्ञानेन्द्रिय viz श्रोत्र, त्वचा, रसना, चक्षु और घ्राण
5 कर्मेन्द्रिय viz वाक्, हस्त, पाद, उपस्थ, गुदा
1 मन mind. 1 बुद्धि reason. 1 अहंकार inviduation. 5 शब्द (souud), स्पर्श (touch), रूप (colour), रस (taste), गन्ध (smell). These five are also known as Tanmatras.

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The fundamental Prakriti is the seed as it were. The total elements including the Fundamental Prakriti come to 24. There are thus 25 elementary principles including the Spirit (Purusha). The same thing is mentioned in G. XIII-5.[1] where the mortal frame क्षेत्र is stated to be made up of 24 elements.

Prakriti (Mahad Brahma) महद्ब्रह्म is the womb or place of generation, and God पुरुषोत्तम or Universal Spirit lays in it the embryo of Life (Jiva or Spirit) G. XIV-3[2].

Creation of Cosmos as mentioned in the Satyaratha Prakash has been re-stated by an eminent Vedic Scholar[3] Acharya Vaidyanath Shastri in his book "The Arya Samaj : Its cult and creed," in the following simple language : The Matter in the primeval state is known as Prakriti. In the begining of the creation cycle, the matter as Prakriti, was one homogeneous whole, the one all-embracing Unity with the only one quality of primordial material causality God's will worked upon this primordial matter and the whole tructure was heated. Divine will and wisdom prevailed all over it, and cosmic motion took place by breaking the inertia. By this process, the matter began to unfold

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१ महाभूतान्यहंकारो बुद्धिरव्यक्त मेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥

२ मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥

3 Acharya Vaidyanath Shastri in his book, 'The Arya Samaj–its cult and creed.'

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itself into heterogeneity. In the course of this evolution the first thing affected from the primordial Matter was Mahattatva, resolution; it is also called Reason (बुद्धि, मति, ज्ञान) ।

Afterwards followed the Ahankar (Invidua-tion), the principle of differentiation; the Ahankar is known as Abhiman also. By this principle of differentiation, the material state became further heterogeneous. It then was branched off into two sections one organic and the other inorganic. The organic section evolved from the Ahankar consisted of eleven elements–the mind internal, and the ten senses external. The inorganic section of creation consisted of five rudiments called Panchtanmatras. From these 5 rudiments evolved five gross elements. Organs fall in to two categories, and they are Karmendriya viz active senses, and Jnanendriya viz. the cognitive senses. Cognitive senses are fire, optic, auditory, olfactory, gustatory and tactile, Mind is Internal, and is called a cognitive sense when connected with the function of cognitive senses, and an active sense when tended to the functions of active senses Thus the function of the Mind is dual. Active senses are hasta, pada, payu, upastha and tongue. Five rudiments[1] are known as the sound, touch, taste, form and smell. Gross elements coming out of 5 rudiments may be counted as Akasa, Vayu, Agni, Apa and Prithivi While Pancha-tanmatras are suksmabhuta, the gross elements are Sthulbhuta. The word 'bhuta' signifies the matter

१ इन्द्रिय–गोचराः = इन्द्रियों के विषय अर्थात् शब्द, स्पर्श, रूप, रस और गन्ध ।

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combined with energy. From these five gross elements, the various phenomena take place, and thus matter is transmitted in different forms. All the bodies organic or inorganic evolve from these five gross elements. It is why this world is called the effect-form of these Pancnbhutas.

The order of the material evolution may be tabulated as under :

Matter
imperceptible and subtle
eternal and selfcreated
possesses the सत्व, रजस, तमस्
constituents
synonyms :अव्यक्त, माया
|
Mahan or Reason (Buddhi)
(perceptible or subtle)
synonyms : मतिः, ज्ञान
|
Ahankar (inviduation)
(perceptible and subtle)
Synonym ; Abhiman अभिमान
|

Sattavik Creation perceptible and subtle organs, or Organic World	Tamas Creation (Inorganic World
	Five Tanmatras (subtle)
	Five Primordial elements (gross)

५ ज्ञान इन्द्रय ५ कर्म इन्द्रिय Mind

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From these five gross elements the various phenomena take place and thus matter is transmited in different forms.

The order of dissolution is quite opposite to the above and the same eminent Vedic Scholar has described it as under :

"God's will consists of two different kinds. One is ealled Chikirsa-the desire for creation, and the other is called Jihirsa-the desire for dissolution. Creation is the result of the first and Dissolution is the result of the second. When God's will works upon the universe to dissolve it into the primordial matter, the whole world rests in its cause-fold, the five gross elements. These five are further reduced to their causes, the fiive rudiments. Thus the whole organic and inorganic forms take their stay in their causes, the Ahankara. Ahankar in its turn gets itself dissolved into 'Mahattatvan', and further on, the Mahattatvan into matter."

The creation and destruction of Cosmos is similarly explained in the Gita under :

At the end of Kalpa all created beings are merged into Prakriti; whether they personally wish it or not, and in the beginning of a Kalpa I myself create them again (G. IX-17).[1] The collection of beings comes to births again and again. The collection of beings is dissolved, when the night of Brahma starts. A day of Brahman is made up of a

१ सर्वं भूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

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thousand Mahayugas. each Mahayuga being made up of four Yugas viz Staya, Treta, Duapara and Kali respectively. Similarly one thousand Mahayugas make one night of Brahma. When the day of Brahman starts, all perceptible objects are created out of the impreceptible, and these perceptible objects live and have their being for the whole day of Brahma; when the night of Brahma starts, all perceptible objects are dissolved into the imperceptible, and the period of dissolution or non-existence lasts for the whole night of Brahma

As the world exists now, it existed before also (viz. before the Deluge), and it would be the same again (viz. after the Deluge) सूर्याचन्द्रमसौधाता यथा पूर्वम कल्पयत् । दिवं च पृथिवीं चान्त रिक्षमथो स्वः । ऋग्वेद ।

To repeat, the Universe has no beginning, and no end. There was Deluge before the appearance of the Universe, and there was Universe before the Deluge-just as the day follows the night, and the night follows the day, unerringly, unfailingly and unceasingly.

Some people think that the world is made up of Ishwara, like a pot made out of earth. But this comparison is incorrect. The earthen pot imbibes the qualities of earth. If the world were made out of Ishwara, the world should have the qualities of Ishwara. But the world does not inherit the qualities of Ishwara. Parmeshwara is everlasting, all conscious, and personification of All Bliss. But the world is not everlasting, is non Conscious and is wanting in Bliss. Parmeshwara is never born, but

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the world takes birth again and again Parmatma is invisible, but the world is visible.

Our earth first appeared at the place now known as the Plateau of Tibbet. After the earth, there appeared living beings, and many human beings were born at a time of the evolution of the Kalpa, and not only one person as assumed by some. They took birth as youthful ones; and not as children or old people. The good people there were known as Arya, and the evil minded ones as Dasyu. As nature would have it, there were frequent quarrels and conflicts amongst them, so, like good fleeing from the onslaughts of evil, the Aryans migrated to 'fresh fields and pastures new'. and the newly occupied region came to be known as the Arya Vartta, viz the abode of the Aryans; and they were the first settlers in this region. Its boundaries were as under; the Himalayas in the North, the Vindhyachal in the South, river Attock in the West, and river Brahmputra in the Esat.

The Earth-including the great body of water surrounding it viz the Atlantic, the Indian, the Arctic and Ant-Artic oceans-moves elliptically round the Sun, because of the gravitational pull of the Sun. The earth, it should be remembered, revovles on its own exis also. It is further stated in the Vedas, that the Sun does not move round the earth, but the Sun revolves on its own axis.[1]

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१ एलेषु ह्रदि ँ सर्वं वसु हितमेते हीद ँ सर्वं वासयन्ते ।
तह्यँदिद ँ सर्वं वासयन्ते तस्मादूसव इति ॥

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As there are living beings inhabiting this earth, there are living bodies on the planets also (Moon. Mercury, Venus, Mars, Jupiter, Saturn-Uranus-Neptune, Pluto), and on the stars. The planets move on their own paths, while the stars are fixed bodies All this is mentioned in the Vedas. The earth, water, flre, air, sky, moon and other planets, and the Sun are known as Vasu वसु because these are the habitations or places of abode of inanimate, and animate objects including human beings. They may have distinctive characteristics, as the Chinese are different in shape, from or colour from the Americans, or the Indians, but the human beings have almost the same kind of limbs. Further, as the Vedas were revealed to the Rishis on this earth, the Vedas were also revealed to Sages and seers on the moon and on the Stars etc. also, and the teachings transmitted progressively to their future generations.

Some people who set little store by real religion entertain the childish notion that the earth is supported on the horns of a bullock, or is resting on the head of Shesh शेष. This view is held by some religious sects who refuse to see into the light of things. If our earth stands on the horns of an ox, on what does the ox stand ? If on earth, on what does that earth stand ? and so on. This would be arguing in a circle, and would lead us to no such thing as props of the earth. The earth revolves round its own axis, and is kept in position by the gravitational pull of the Sun. Further, the opinion that the earth stands on the Shesh means that the earth is sustained and supported by Shesh, which is

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another name for Ishwara or Parmatma. It is puerile to elongate the word शेश to शेशनाग thereby suggesting that the Earth rests on the hood of शेशनाग, a special specie of Cobra. That the earth is sustained and supported by Parmeshwara is also specifically stated in Yajurveda : स दाधार पृथिवीं द्यामुतेमां ।

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CHAPTER — IX

Vidya & Avidya, Moksh & Bondage

This chapter treats of two subjects viz. Vidya versus Avidya, and Bondage versus Release.

Vidya is the Higher knowledge or the knowledge about the Reality (Brahman). Avidya is ritualism and includes discipline of conduct. It is also called artificial knowledge, and may be illustrated as under : (i) to regard impermanent things of the matter as permanent e. g. to regard body as permanent. (ii) to regard impure conduct as pure e. g. to regard untrue speech, theft and immorality as norms of life. (iii) to regard sense-objects as cause of real happiness; to regard lower pleasures as above higher Bliss (iv) to regard body as the soul, and therefore, to consider the catering of the mortal frame as the be-all and end-all of man's life.

Avidya has been categorized above; all other knowledge is Vidya or Real knowledge or True knowledge. Again, to understand the reality behind the objects of the world connotes real knowledge; the rest is false knowledge or artificial knowledge. In a Yajurvedic verse[1], it is stated that by Avidya or devotional practices, including selfless work, we overcome mrtyu or the ordinary life of birth and death viz such a person reaches the sphere of heaven

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१ विद्यां चा विद्यां च यस्तद्वेदोभयं सह ।
अविद्या मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥

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and remains there for a few years; or such a person is born in the family of intelligent Karma-Yogis. But by Vidya or knowledge of Brahman, we obtain prolonged immortality which according to Rishi Dayanand, means remaining in the company of Parmeshwara for many thousands of years. It is, therefore, clear that both Avidya (material activity or Karma) and Vidya (spiritual knowledge or gyana) are to be pursued in synthesis.

To a common man, the above definition of Vidya and Avidya may appear subtle and difficult to understand. In simpler language, therefore, it may be stated that the knowledge of Prakriti viz the sun, the moon, the planets including the earth and of the forces of nature like lightning, air and water is called Avidya; and the knowledge of Atma is called Vidya. Avidya is also known as अपरा विद्या or भौतिक ज्ञान and Vidya as पराविद्या or आध्यात्मिक ज्ञान. Karma and science fall in the category of Avidya, and philosophy or spiritual knowledge in the category of Vidya.

The question then arises, whether a man should acquire Vidya or Avidya; what should be his choice between the two? The answer has been given in the following verse

विज्ञानं तत्त्वविद्यां च यस्तद वेद उभयं सह ।
विज्ञानेन मृत्युं तीर्त्वा विद्याया सुखम् अश्नुते ॥

One who studies both science and philosopy, in relation to each other, would be able to overcome mortal or earthly problems (like the ones to

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fight natural calamities, diseases etc. with the help of science), and also make one happy through the knowledge about oneself in relation to the Creator. Prudent combination of science and philosopy can give man life-long happiness. Man is on the right path if he synthesizes science and philosophy.

Knowledge of science and of Brahman are complementary. They are like two sides of a coin. It is why it has been said that religion without science is blind; and science without religion is lame.

Avidya or the knowledge of Prakriti and scientific researches may help in postponing your death and making your worldly life happy; but Vidya will bring you immortality-which means no more further rounds of births and deaths for a very long period.

Moksha means freedom from the bondage of desire for earthly accumulations, and the longings for sense-enjoyments. In fact, it would be helpful to distinguish between Moksha and Mukti, which terms are mistakenly considered as having the same meaning Moksha does not mean Mukti Liberation from the cycle of births and deaths is Mukti The state of Mukti means liberation not to be born again, this life being the last in a series of births and deaths. Moksha means release from the tether of Artha and Karma This state comes about in this very life, when we renounce sensual pleasures. He who has realized the ultimate Reality and, therefore, has nullified every craving attains to liberation in this very life. It is this state, while living which

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might rightly be designated as Moksha. One whose mind has become steady and is in a state of equability without having to wait for death is said to have achieved Moksha.

The liberation after death is Mukti; Moksha is liberation from desires in this life after their fulfilment through Dharma, Artha and Kama. Mukti is liberation from cycles of births and deaths; because no desires are left for the fulfilment of which births and deaths are necessay. Dharma, Artha and Kama are for Moksha, and Moksha is for Mukti.

Mukti, therefore, means release from the miseries of the world and from the rounds of births and deaths, residing with the Brahman for thousands of years. A few easy means to achieve Mukti are the following.: to follow the injunctions of God, as laid down in the Revealed Books viz. the Vedas; to desist from vice, bad company and worldly temptations, to speak truth, to develop power of discrimination, to be able to distinguish between right and wrong, between doable and not doable, doing good to others acquiring of worldly and spiritual knowledge, doing justice with impartiality, to propagate virtue, prayers glorifying God, to practise Yoga, and to try to do good as far as possible. And those who traverse the contrary path remain in bondage. Human body is the only instrument for attaining Mukti.

In the state of Mukti, the Jiva experiences much bliss. It can also hear touch, taste, smell and has memory. While remaining in the nearness of God, it moves about and sees the Universe and other liberated Jivas. It is this state which is called स्वर्ग, as distinguished from worldly happiness सांसारिक

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स्वर्ग It should also be remembered that after exhausting its merits, it is reborn through worldly parents, as is borne out by the Rigaveda[1].

As stated above, Mukti or state of blessedness cannot be for interminable period; for blessedness would not be blessedness, if it were to last perpetually. A person living constantly on sweet drinks and food loses all charm for sweet articles on account of continuity of sameness.

A Jiva has a round of births and deaths according to its actions in past births, and in the present birth. There is no escape from this, and this theory is irrebuttable[2]. But a living person cannot recall to mind any of its previous births, because Jiva is अल्पज्ञ not omniscient. But this does not detract from the eternal quality of Jiva. A person has no recollection about his presence in his mother's womb, nor of events in the early years of his life viz. in his childhood. In a way, such a forgetfulness is a blessing in disguise; for if a person were to carry recollections of prior births, he would feel unhappy on remembering the ups and downs of earlier births.

According to the scriptures, a person has the quality of a Satvika, or of a Rajas or of a Tamas; or he possesses a combination of two or three in varying proportions. The result of virtuous Action is sinless and Sattavika, but the result of rajas action is pain, and the result of tamas Action is ignorance. Whereas knowledge arises from सत्त्व constituent,

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१ ऋ० म० १, सू० २४।

२ वाभुक्तं क्षीयते कर्म।

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activity springs from rajas constituents; and not only forgetfulness of duty and confusion, but even ignorance arises from the तामस constituent.

The Sattavika beings reach superior spheres, viz. heaven etc. the Rajas beings remain in the middle viz. in human spheres, and the Tamas who have inferior qualities and inclinations, go to lower spheres To repeat, Satvik people are born as high-minded people, Rajas as ordinary persons, and Tamogunis as low creatures. Further, Tamogunis are of three varieties; those of the lowest variety are reborn as trees, insects, fish, snake, tortoise and beasts and deer; those of lower variety are re-born as elephants, horses, low castes, lions, leopards, and bear; those of low variety are born as beautiful birds, self-conceited persons, drunkards and immoral people. There are similar divisions of Sattavik and Rajas persons.

Those who are Jivan Mukta viz. in a state of Moksha are free from all the 3 qualities, and should practise चित्त वृत्ति निरोध to achieve Mukti.

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CHAPTER – X

Good Conduct and Mis-conduct Eatable & non-Eatable

According to Manu, the most ancient law-giver, a person wishing to follow Dharmic life should practise 'patience, liberal treatment of an offender, restraint of body, mind and senses' etc.[1]

Swamiji has stated that Dharm is nothing but right conduct. Right conduct means performing actions according to Shastric injunctions, avoiding bad company, and seeking and keeping the company of the wise and the learned, advocating the path of truth and attachment to truth, and doing good things in life which enure to the welfare of fellow beings. Conduct contrary to the above is misconduct.

Dharm has again been defined thus : it signifies doing work without attachment, free from the devil of desire that impels a man to sinful and impious actions; it signifies doing actions which bear the endorsement of the inner voice; and this in turn means actions the perfomance of which does not cause fear to the doer, or raise an iota of doubt or a feeling of shamefulness.

Four criteria have been laid down to judge whether any writing or human action is Dharmic or

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1 धृति क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो, दशकं धर्मलक्षणम् ॥

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not. The four Vedas are the original books of true knowledge revealed by the Almighty to the four most ancient Rishis. These enunciate Dharmic principles and lay down rituals. Any treatise, written by persons who have acquired proficiency in the study and practices of the Vedas, carries the hall mark of Dharma. The conduct of persons of spiritual eminence is to be regarded as Dharmic. The action that gives untinged satisfaction to its doer is called Dharmic. And 'when a person is in doubt whether any course of action is right or wrong, he should follow the example of gentle and pious elders living in his neighbourhood in regard to those matters'. (Taittiriy upanishad).

He alone is competent to understand and follow the dharmic path who is free from avarice, and keeps the sense-objects at double the arm's length. As a clever charioteer restrains the horses of a chariot by intellighent manipulation of the reins, so one should bring the senses under control by restraining his mind, and with the help of right understanding.

As a rule, a man should wash daily his body including all its limbs with clean water. He should don clean clothes made out of plain fabrics. All these ensure radiant health, a beaming face and alert mind. As far as possible, Sattavika food should be taken. Another important item in character building is the service of the mother, the father, the preceptor and the guest.

Some of those habituated to thinking on orthodox lines hold that a foreign travel or a

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sojourn in foreign countries tends to debase the morals of the person. This is far from truth, and the view has to be brushed aside. Travels to a foreign land, far from one's native land,-donot affect the morals of travellers. If a person conducts himself respectably, lives a clean life, and does not deflect from the right course, he stands high in the eyes of the fellow beings, whether he is in his own land, or in a foreign land, and cannot be condemened as apostate or irreligious. The paramount consideration is his character including the quality of veracity. Numerous instances can be quoted to prove that the ancient Aryans undertook foreign travels for persuing intensive studies, for theological discussions, in quest of marital alliances, for business and for pleasure.

In the Shanti Parva of Maha bharath, it is stated that Vyas Rishi lived in Patal (America) alongwith his son Shuka and numerious disciples. The son sought the father's instruction reg. the knowledge of the self. The father unwilling to repeat what he had earlier imparted advised his son to go to Mithlapuri (in U.P.) and acquire the desired knowledge from the King Janak. On this, Shuka undertook journey to Mithala, via Europe, China and the mountainous Kingdom of the Himalayas.

2. In the Maha bharath it is stated that Sri Krishna and Arjun went to America in a steamship and brought Uddalak Rishi to the great Yanjna commenced by Yudhishtra.

3. King Dhrittrashtra had to travel to Gandhar (in Afghanistan) to marry the daughter of the King of Gandhar.

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4. King Pandu was married to Madri who was the daughter of the King of Iran. Similarly, the warrior Arjuna had married Ulopi, the daughter of an American King.

5. It is stated in the Manusmriti that tax should be levied on boats plying on the high seas. This coclusively shows that there was commerce and traffic between India and other countries.

It should, therefore, be clear that the Ancient Aryans undertook journeys to distant countries and farflung kingdoms. They had no scruples in the matter of travels on grounds of untouchability or casteism. The ignorant alone can be prejudiced with specious pleas against foreign tours. Foreign tours whether by air, land or sea have inestimable values. Substantial contacts are established and relations improved. Foreign customs and manners are studied. Foreign languages are sometimes picked up. Foreign tours yield foreign exchange. But the Indian travellers should avoid wine, women and flesheating. If foreign contacts are dis-dained it would be difficult to ward off foreign invasions. It is the virtuous conduct of the travellers that counts. He should have unflinching faith in Indian culture, and mode of religious thought. Thus alerted and armed, foreign travel cannot debase an Indian or make him irreligious.

In some parts of India meals cooked in water are called kacha bhojan, and those cooked in ghee are called pucca bhojan. This division has no rational basis, but is trotted out and boosted by gluttons, or epicures hungering for dainty and tasteful

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fare. The truth is that any food cooked on fire is good and should be acceptable.

If food is to have divisions at all, these should be based on its nutrient value and its impact on health. According to the Gita Chapter XVII sattavika food increases life, improves temperament, strength, health, happiness and love. It is savoury, viscous, and such as will be absorbed into the body and will remain in it for a long time, and is enjoyable to th mind. The rajasic food is pungent, saltish, very warm, irritating, dry exciting, and such as creates pain, lamentation and disease. A tamsic food is cold, is tasteless, bad smelling, stale, which is tasted by other people, and is impure.

In certian parts of India there is a custom–though facing gradual decay–that man should eat the food cooked by himself, and not by anybody else. There are instances to corroborate the view, and an authentic one may be reproduced here A fanatic murderer once acted as a cook in a kitchen. His hateful homicidal thoughts pervaded the food cooked by him, and the person who partook of the food found savage emotions surging up in him. But considering the stresses and strains of modern living, and the hectic life lived by many; it would be appropriate that the persons of the fourth caste be employed for culinary business, and thereby leave the upper-three classes for their respective avocation as dealt with at length in Chapter IV. But even in the case of persons of the fourth division engaged for cooking, it is extremely essential that they should unfailingly keep the bodies and clothes

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clean. The caste-ridden should understand that food does not get contaminated, if touched by a person of low caste. Don't we take jaggery or sugar handled by lowcaste during manufacture ? Don't we accept ghee, milk, vegetables and fruit touched by the lowcaste at one stage or the other ? It behoves us to rid society of such irrational notions, the practice whereof tends to denigrate our image in other countries. Swamiji has however, probihited the consumption of food cooked by a chandal, a sweepper, a cobbler or a flesheaters, for their bodies are surcharged with poisnous atoms.

According to Shastric injunctions, no Brahman, Kashtriya or Vaisha should eat fruit and vegetables grown on land manured by human excreta. Nither should they take alcoholic drinks like opium charas, hemp, hashish and lahan. Use of meat is equally prohibited, for the user thereof acquires tamsic temperament and is relegated to the rank of inferior folks. To discriminate if an article is edible or not, the following guidelines may be found to be of some help.

It is wrong to utilize or consume goods or articles obtained by killing, theft, breach of trust or by fraudulent means. Only those things should be used or enjoyed which have been obtained by virtuous means. The edible food is that which promotes health, annihilates ailments, generates physical stamina, sharpens intellect, induces courage or fortitude and gives longevity. The use of an article that goes in contradiction with person's temperament or physical organization or is likely

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to imbalance his mind or cause bodily harm should be shunned.

Two or more persons should not at all eat out of the same dish, for the practice is extremely unhygienic.

Like a medical man, Swamiji has emphasized the importance of milk diet. Milk contains proteins and is essential for the repairing of body tissues. Besides protein, milk contains vitamins A and B, which are essential for general health of body, as also for eyesight.

A life of moderation and sensible thought about health would lead to ripe old age. Idleness is a cause of premature ageing of the body and of the mind. 'Idleness is the gate of all harms. Heaven is given to them that will labour, and not to idle folk' (Chaucer).

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APPENDIX I

Beliefs and Disbeliefs[1]

The following are the articles of belief and disbelief of Maharshi Dayananda Sarasvati and these are taken in the same spirit, as its own, by the Arya Samaj:—

1. Him–Whose names are Brahma (The paramount Lord), Paramatma (The supreme soul) etc., who is innate with the characteristics of existence, consciousness and bliss; whose attributes, activities and nature are holy; who is omniscient, formless, omnipresent, unborn, infinite, omnipotent, merciful, just, creator, maintainer and annihilator of the whole universe; who is the administrator to award the fruit of the actions of all the souls with immutable justice–I accept as God.

2. The four Vedas–(adorned with knowledge and religious principles revealed by God and arranged in such an order where the grammatical parts of speech are not divided–only Mantra portion) are accepted by me as infallible and axiomatic authority. They are authority in themselves and do not depend upon other book for their authoritativeness. Just as the sun or the lamp is self-luminous and is illuminator of the earth etc., so are the four Vedas. The Brahmanas of the four Vedas, six angas, six up-

1. Swamiji's expanstive and unequivocal teachings contained in his Satyaratha Prakash are recapitulated here.

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angas, four up-vedas and 1127 shakhas (recensions) which are commentaries (the compositions of explanatory character) of Vedas composed by sages such as Brahma, are looked upon by me as secondary authority-i. e , they are reliable and acceptable to the extent they stand consistent with the Vedas, and are unreliable and rejectable so far as they go against the Vedas.

3. I accept as Dharma the act which is impartial. just, righteous and is not inconsistent with the laws of God and the imports of the Vedas. And Adharma is the act which is committed with partiality, injustice, false-hood etc. and is violation of the laws of God and is contrary to the teachings of the Vedas.

4. That entity who is, of limited knowledge, eternal and whose attributes are volition, aversion, pleasure, intelligence etc.–is soul and I accept it as the same.

5. I accept that soul and God are distinct in their nature and characteristics. But they are indistinct, by the relation of pervasion and similarity. Just as a corporeal substance was never separable nor is separable, nor shall be ever separable from the space; and yet it never was, nor is, nor shall be identical with it; similarly God is the pervading, the soul the pervaded; God worshipable and the soul the worshipper, and relation between God and soul is like father and son and this is what I here believe in.

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6. The eternal substances are three-firstly God, secondly Soul and thirdly Matter, the material cause of the universe. These are also called as eternal entities, and the attributes and functions and nature of the eternals are also eternal.

7. The cycle or flux. The substance, quality and action produced by combination cease to exist after separation. But the power which produces first union is invariably inherent in them. Consequently they will again unite and disunite and thus, I believe in cycle of these three.

8. Creation : The organised union of separate substances worked out with wisdom and design into various forms is called creation.

9. The purpose of creation- is the manifestation of the creative attributes, function and nature of God. For example, some one asked "what is the eye for?" The answer came "For seeing". Similarly, God's creative power finds its manifestation through the creation of the universe. The provision for the opportunity of enjoying rewards and punishment in conformity to the actions of the souls, and emancipation are also the purpose of the creation.

10 The universe has a creator and the aforesaid God is its creator. Evidence of evident design in the universe and the absence of inherent power in the substance to transmute itself exactly into the order of cause and effect, (seeds etc.) inevitably presupposes existence of a creator of the universe.

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11. 'Bondage' is due to some cause and that cause is ignorance. The actions which are full of sins, the worship of other than God and indiscrimination etc. etc. are the things bringing out painful consequences and thus are bondage which is not desired but is to be suffered.

12. Salvation is the release from all sorts of pain and emancipation from bondage wherein the emancipated soul has an unrestricted movement in all-pervading God and His universe. This state of blessedness lasts for a fixed period of time and on expiry thereof the emancipated soul has to be born in the universe again.

13. The means of salvation are God's communion i. e., practice of yoga, strict observation of religious principles, attainment of knowledge with celibacy and chastity, the company of learned and conscientious men, true knowledge, right thinking and perseverance etc.

14. Arth (wealth) is that which is acquired by sacrosanct and honest means and that which is earned otherwise i. e., by evil ways and means is Anarth- the mammon of unrighteousness.

15. Kama (pleasure) is that which is got by righteousness and rightly earned wealth.

16. I believe in Varna and Ashram (four divisions of the human society, and four fixed periods of man's life) on the basis of merit–qualification judged from quality, actions and culture.

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17. The Raja (King) is he who shines by characteristics of his noble quality, noble deed and noble habit, who is impartial and serves the cause of justice as cult, who treats his subjects like a father; and who is ever engaged in the effort to improve the condition and increase happiness of the people as a father does of his children.

18 The Praja (subject), is that people which equips itself with noble qualifications, noble actions and noble temperaments, which submit itself to the essentials of justice and has no partiality in mutual dealings; which looks to the welfare of the king and the country keeping itself free from rebellious and subverive tendencies and looks upon the ruler as the son to his father.

19. He is a Nyayakari (just) who after due consideration renounces the untruth and embraces truth, who suppresses the unjust, and protects the just; and who aims at the promotion of the happiness to all as of his own. This is my conception of a just man.

20 In my discrimination and judgement the term Deva is applied for the men of wisdom; the Asura for untalented persons; the Rakshas for vicious persons; and the Pishachas for the fiends.

21. In my belief Devapuja (worship of devas) consists in the respect and service of the learned and virtuous men, parents, preceptor, guests, king and religious preachers and in the fidelity of marriage-bond and in the devotion of women towards their husbands and vice versa. Any act

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contrary to this is called adevapuja the worship of Anti-gods. The worship (reverence) is due to their living images, and not to the useless and lifeless idols of stones.

22. Instruction is that which is conducive to knowledge, civility, righteousness, control upon senses, and which frees persons from the blemish of ignorance etc.

23. The Puranas: The books which are composed by Brahma etc. and are called Aitreya etc, I treat as purnas, Itihasa, kalpa, Gatha, Narashansi. I do not consider Bhagavat etc. (18 purans) as true puranas.

24. Tirtha is that by which the abyss of sorrow is crossed throughout, and it consists of of speaking truth, attainment of knowledge, good company, the practice of the eight stages of yoga such as yama etc., perseverance and the diffusion of knowledge etc. and I do not look upon the river, water, or the places of pilgrimage as Tirthas.

25. Endeavour is superior to destiny (or fate) because it is endeavour that shapes destiny. Endeavour prosecuted rightly leads to success and lack or absence of endeaviour spoils all the destined purpose. Therefore endeavour is superior to destiny.

26. In my conviction, man's treatment towards all persons like his own self at the time of happiness, sorrows, loss or profit with due regard to their merits, is commendable and contrary to this is reprehensible.

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27. Sanskar. The observance of ceremonial or the refining ceremony is that which contributes to the improvement of body, the mind and the soul. Such sanskaras (ceremonies) beginning with Niseka (impregnation) and ending in the cremation of the dead body are sixteen and their performance is compulsory to every one. But nothing should be done for the dead after cremation.

28. Yajna is that performance of deliberate act which consists of the service of the learned men, all scientific inventions and experiments, all demonstrations of chemical process, all activities of instruction, the oblation in the form of Agnihotra etc. for the purification of air, rain, water herbs, etc. for the increase of human happiness and as such I regard Yajnas as excellent thing.

29. Aryas are called the excellent men and Dasyus, the vicious men, and I also take these words in this sense only.

30. Aryavart : name of this country (India) is on the ground that Aryas have been dwelling therein since the creation. Its frontiers in the north, in the south, in the west and in the east respectively are the Himayalayas, the Vindhya, the Atak and the Brahmaputra–inclusively. The country between these frontiers inclusively is Aryavart, and its permanent inhabitants are also known as Aryas.

31. The Acharya (preceptor) is he who is the teacher of Vedic lore with all its systems and subsystems and who helps in building character and renouncing bad habits.

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32. A pupil (or disciple) is he who is apt and tending towards acquisition of true knowledge and true instructions and who is righteous and who behaves to the satisfaction of the preceptor.

33. The word guru is applicable to mother and father and he who prepares one to embrace truth and to renounce untruth; is also called guru-the initiator.

34 Purohita (priest) is he who is the well-wisher of the yajmana and is a preacher of truth.

35. Upadhyaya – is he who teaches any branch or system of the Vedas

36. Shistachar (Complaisance or cultured etiquette) is that which consists of the acceptance of truth and renunciation of untruth after right-eously having lead the life of chastity and bachelor-ship and attained the knowledge and ascertained the heart of truth and untruth through the medium of eight proofs – the perception etc. These are the charac-teristics of a truly cultured man.

37. I accept the validity of eight proofs – the perception etc.

38. Apta (adept) is he who speaks the things in their exact accuracy, is righteous and labours for the well-being of all. I accept this as the same.

39. Criteria of examination are five–first the consistency of the attributes, functions and nature of God and the Vedic science; second the eight proofs like perception etc; third the universal laws;

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fourth the behaviour of adepts and fifth the purity of conscience or self. By these five criteria of examinations the judgement should be made in order to accept truth and reject untruth.

40. Benevolence is that whereby the ill-conduct and miseries of men may be removed and good conduct and happiness augmented.

41. Soul is free in its actions but dependent on the law of God in the enjoyment of their fruit. Similarly, God is free in his Acts like discharge of His true functions (of creation, maintenance and dissolution of universe etc.)

42. Svarga (heaven or paradise) is enjoyment of special kind of happiness and possession of the means thereof.

43. Narka (hell) is the sufferance of special kind of pain and the surrounding of painful circumstances.

44. I believe that birth is the coming of the soul into a corporeal form and it is of three kinds– previous birth, present birth and the next birth.

45. The union of soul and body is called birth and their separation, death.

46. Marriage is the legitimate and declared conjunction of the hand (of the bride by bridegroom and of the bridegroom by bride) on mutual consent.

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47. Niyoga is the act of procreation allowed with a secondary husband or with a secondary wife under the circumstances of the demise of either of the married couple or of the state of impotency or incurable disease. Under such an exceptional tradition a man is permitted to perform Niyoga with a woman of his own varna and a woman, with a man of her own varna or higher varna.

48. Stuti (praise or appreciation) is an act of describing, hearing and recognising the qualities. Its object is the love etc.

49 Prarthana (prayer) is an act of soliciting God for the grant of attainables (which may naturally be attained in the communion of God) like knowledge etc. after toiling his best and its result is freedom from pride.

50. Upasana (communion with God) is to model one's qualities functions–pure, keeping in view that the attributes, functions and nature of God are pure To realise and ascertain by means of yoga that God is all-pervading and one's own self is pervaded. God is with him and he is with God. The aim of upasana is the enhancement of knowledge.

51. Saguna–Nirgunastuti-parathanoprasana—To prasise God by the attributes inherent in him and by attributes not inherent in him is Saguna-nirguna stuti (equalitative and unqualitative praise) To seek the help of God for the possession of virtues and for the renouncement of the evils is

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saguna-nirguna-prarthana. To look upon God as inherent with all good qualities and free from all blemishes and to dedicate oneself to God and His will-is saguna-nirguna-upasana.

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APPEDIX-II

(a)

स्तुति Praise

स पर्यगाच् छ्रुक्रम् अकायम् अव्रणम् अस्नाविरं शुद्धम
अपापविद्धम् ।
कविर मनीषी परिभूः स्वयम्भूर् याथातथ्यतोऽर्थान्
व्यद्धाच्च्छाश्वतीभ्यः समाभ्यः ॥ (यजुः०)

He pervades everything. He is that which is bright, unbodied, unwounded, unsinewed, dure, unpenetrated by evil.

He, the sage, the thinker, the Omnipresent, the Self-existent, has prescribed aims according to fundamental principles, unto the ever-lasting years.

वेदाहम् एतं पुरुषं महान्तम्
आदित्यवर्णं तमसः परस्तात् ।
तम् एव विदित्याति मृत्युम् एति
नान्यः पन्था विद्यतेऽयनाय ॥ (यजुः०)

I have known this Mighty Being
refulgent as the sun beyond darkness;
By knowing Him alone one transcends death,
there is no other way to go.

त्वं स्त्री त्वं पुमान् असि
त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दंडेन वंचसि
त्वं जातो भवसि विश्वतोमुखः ॥ अथर्व.

(Brahman !) Thou art woman, Thou art man;
Thou art boy, Thou maiden.

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Thou art the old man tottering with
the staff.
Thou existest in all forms.

त्वमेव माता च पिता त्वमेव,
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव,
त्वमेव सर्वं मम देव देव ॥

Thou are my mother. Thou art my father.
Thou art my friend. Thou art my comrade.
Thou art my knowledge. Thou art my wealth.
Thou art my all-in-all, O God of gods.

(Prapanna Gita)

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प्रार्थना Prayer

त्वं हि नः पिता वसो
त्वं माता शतक्रतो बभूविथ ।
अथा ते सुम्नम् ईमहे ॥ ऋग्.

Bounteons one ! Thou art our Father;
and our Mother, O Lord, Thou has been.
So we pray for Thy grace.

भद्रं कर्णेभिः शृणुयाम देवा
भद्रं पश्येमाक्षभिर यजत्राः ।
स्थिरैर अङ्गैस् तुष्टेवांसस् तनूभिर्
व्यशेमे देवहितं यद् आयुः ॥ (ऋग्.)

Gods ! may we, with our ears,
listen to what is good,
and, O Holy Ones ! with our eyes see
what is good;
And may we with firm limbs and bodies,
Offering praise songs to you,
enjoy the divinely or dained term of life.

तेजोऽसि तेजोमयि धेहि ।
वीर्यम् असि वीर्यं मयि धेहि ।
बलम् असि बलं मयि धेहि ।
ओजोऽस्योजो मयि धेहि ।
मन्युर् असि मन्युं मयि धेहि ।
सहोऽसि सहो महि धेहि ॥ (यजु०).

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Thou art fiery spirit, give me the fiery spirit;
Thou art manly vigour, give me manly vigour;
Thou art power, give me power;
Thou art energy, give me energy;
Thou art battle-fury, give me battle-fury,
Thou art conquering might, give me
conquering might.

द्यौः शांतिर् अन्तरिक्षं शांति
पृथिवी शान्तिर् आपः शान्तिर् ओषधयः शान्ति ।
वनस्पतयः शान्तिर् विश्वे देवाः शान्तिर्
ब्रह्म शान्तिः सर्वं शान्ति शान्तिर् एव शान्तिः
सा मा शान्तिर् एधि ॥ (यजु.)

Peace of sky, peace of mid-region, peace of earth,
peace of waters, peace of plants.
Peace of trees, peace of All Gods, peace of
Brahman, peace of Universe, peace of peace!
May that peace come to me !

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(C)

उपासना Communion with God

The Vaidik Sandhya compiled by Swami Dayanand Saraswati includes four उपासना Mantras for the purpose of Communion with God. These are from ओ३म् उद्वयन्तमसपरि ... to ओ३म् तच्चक्षुर्देवहितं । But the simplest way of Upasana is the repetition of Om (ओ३म्)-the highest name of God It is a significant word, meaning "all-protector", or "all-knowing, all-pervading and all-powerful". The Upasak should keep these meanings in mind during repetition The needful should be done in a secluded and spotless place. The Upasak should sit erect, and forgetting the external sense-objects, should concentrate his mind on the cavity of his 'belly', or the cavity of the 'heart', or the middle of the back-bone, or the tip of his nose, or the forefront of his tongue, or the centre of the forehead. This should be done regularly, punctually and as for as possible at a specified place.

Footnote : When the shastras suggest so many point's for a person's concentration, why should any body suggest a "stone-image" or a picture for the purposes of concentration.

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ईश्वरस्तुति प्रार्थनोपासना

Praise of, Prayer to, and Communion with, God

ओ३म् ! विश्वानिदेव सवितर्दुरितानि परा सुव ।
यद् भद्रं तन्न आसुव ।। १ ।।

Savita ! God ! Send for away all evil; Send us what is good. (1)

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
सदाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ।।२।।

In the beginning there existed God, the source of light. He was the one Lord of all created beings. He upholds the earth and the heavens. It is to him we offer our prayers. (2)

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्यच्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ।। ३ ।।

He who is the giver of spiritnal knowledge, and strength, whom the world worships, whose command all learned men obey, whose shelter is immortality, whose shadow is death. He it is to whom we offer our prayer. (3)

य प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ।।४।।

He whose greatness has made Him the one sole king of this animate and inanimate world, who is the creator and Lord of all bipeds and quadrupeds. He it is to whom we offer our prayers. (4)

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येन द्यौरुग्रा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥५॥

He, by whom the heavenly bodies are lifted and the earth is made stable, by whom the firmanent and heavens are eatablished, who pervades the entire space by His spiritnal essence,–He it is to whom we offer our prayers. (5)

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परिता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पत्यो रयीणाम् ॥६॥

The Lord of all beings ! None else can control the animate and the inanimate objects of your creation. May all our wishes for the satisfaction of which we implore you bear fruit, and may we be masters of all wealth and prosperity. (6)

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त ॥७॥

Our Father, our Creator, or Disposer, who knows all positions, all things existing; who is the only One, bearing names of different Deites, Him other beings seek with questionings. (7)

अग्ने ! नय सुपथा राये अस्मान विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम् ॥८॥

Agni ! lead us by the right path to well-being salvation;

Thou God ! who knowest all duties; Remove from us the sin that makes us go astray.

We will offer Thee our fullest adoration. (8)

——०——

Footnote : Each of these mantras appears in two/three Vedas.

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ओ३म्

आर्यसमाज के दस नियम

Ten Principles of Arya Samaj

(1) सब सत्य विद्या और जो पदार्थ विद्या से जाने जाते हैं, उनका आदि-मूल परमेश्वर है।

God is the primary source of all true knowledge and of all that is known by its means.

(2) ईश्वर सच्चिदानन्दस्वरूप, निराकार, सर्वशक्तिमान्, न्यायकारी, दयालु, अजन्मा, अनन्त, निर्विकार, अनादि, अनुपम, सर्वाधार, सर्वेश्वर, सर्वव्यापक, सर्वान्तर्यामी, अजर, अमर, अभय, नित्य, पवित्र और सृष्टिकर्ता है। उसकी उपासना करनी योग्य है।

God is existent, conscious, all-beautitude, formless, almighty, just, merciful, un-begotten, infinite, unchangeable, beginningless, incomparable, the support of all, the lord of all, All-pervading, omniscient and controller of all from within, ever mature, imperishable, fearless eternal and creator of the universe. To him alone worship is due.

(3) वेद सब सत्य विद्याओं की पुस्तक है। वेद का पढ़ना-पढ़ाना और सुनना-सुनाना सब आर्यों का परम धर्म है।

The Vedas are the scriptures of all true knowledge. It is the paramount duty of all Aryas to read them to teach them (to others) and to hear them read, to recite them (to others).

(4) सत्य के ग्रहण करने और असत्य के छोड़ने में सर्वदा उद्यत रहना चाहिये।

All persons should be ever ready to accept truth and to renounce untruth.

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(5) सब काम धर्मानुसार अर्थात् सत्य और असत्य को विचार करके करने चाहिएं।

All acts ought to be performed in confirmity to Dharma i. e. after due consideration of right and wrong.

(6) संसार का उपकार करना आर्यसमाज का मुख्य उद्देश्य है, अर्थात् शारीरिक, आत्मिक और सामाजिक उन्नति करना।

The prime object of Arya Samaj is to do good to the world i. e. to ameliorate physical, spiritual and social condition of all men.

(7) सबसे प्रीतिपूर्वक, धर्मानुसार यथा योग्य बर्तना चाहिए।

All ought to be treated with love, justice, righteousness and due regard to their merits.

(8) अविद्या का नाश और विद्या की वृद्धि करनी चाहिए।

Ignorance ought to be dispelled and knowledge disseminated.

(9) प्रत्येक को अपनी ही उन्नति में सन्तुष्ट न रहना चाहिए, किन्तु सबकी उन्नति में ही अपनी उन्नति समझनी चाहिए।

No one should remain contented with his own well-being but on the contrary he should regard his well-being lying in the well-being of others.

(10) सब मनुष्यों को सामाजिक सर्वहितकारी नियम पालने में परतन्त्र रहना चाहिए और प्रत्येक हितकारी नियम में सब स्वतन्त्र रहें।

In matters affecting well-being of the society (all others), the individual should subordinate his personal likings; in matters affecting him alone, he is to enjoy the freedom of action.

गुरुकुल कांगड़ी फार्मेसी मुद्रणालय, हरिद्वार
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